

*HERBERTS*  
Beleeve and Confession  
OF  
**FAITH.**

MADE  
In **CLX** ARTICLES,  
FOR  
Th' Instruction of His Wife  
and Children.

The second Edition, with Scripture  
proofes, and some words and  
lines for illustration.

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*L O N D O N*  
Printed by *Francis Leach*, and are sold  
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HERBERT  
Beliefs and Confession  
OF  
FATH

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Printer at the Spire, 1648.

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Lon  
New  
1648

To The Right Honorable,  
Mountague Earle of

LINDSEY,  
Lord high Chamberlain of  
ENGLAND &c.

MY LORD,



HIS LITTLE BOOK BEING  
READIE TO BEGIN ITS SE-  
COND VOYAGE THROVGH  
THIS ISLAND, IN WHICH  
IT HATH FOVND A COVTE-  
VOVS VSAGE BY MANIE CON-  
STANT FRIENDS OF TRVTH, PIETIE AND  
LEARNING, IS COMMANDED TO KISSE  
YOVR HANDS; THVS IN SOME SORT TO  
TESTIFIE ITS GRATITVDE TO YOV, FOR  
YOVR GOOD OPINION OF IT, AND SIM-  
CERE AFFECTION TOME.

YOVR HONORS

London

Novemb. 5.

1647.

MOST HUMBLE  
SERVANT,

W. HERBERT.

To my most Deare

AND  
New-borne Babe

BENIAMIN HERBERT,

SWEET CHILD,

**T**hou hast (by the Lords Grace) this day receiv'd the first visible *Signe* and *Seale* of his *Covenant* with us; thou hast e'en now been *Baptiz'd with Water*, and (as I may comfortably conceive) *with the Spirit of God*, who (if thou canst attaine the yeares of discretion) wilt (I hope and pray) assist thee with his effectuall grace, to cast off the old man, *Adam*, with his sinfull affections and actions, and put on the new, *Christ Iesus*, with his whole *Righteousnes*: renewing thy heart by degrees, and sanctifying thy person; thus begetting thee to himselfe, by the outward seed of his *Word*, and his inward lights and motives. This is my hope and pray'r for thee. But because this *converting Word* is not often *preacht* so fully and diligently, as I wish; our old men being commonly in manie places of this Land, *Babes* in knowledge, and *Children* in Christian wisdome: least thou shouldst want that necessarie food, for thy soules everlasting life; here is, my *Love*, here is a help, to know that God, to whom this day, *thou hast*

W. HERBERT.



*W'd Faith and Obedience. Here is a Confessi-  
on, made for thee in the Wombe, and now pre-  
sented thee, for thy future instruction, consolati-  
on and saluation. Receive it courteously,  
I am lothe to see or heare, that *Deare Babe*, cast on  
some mens eyes are evil, be- it: thy *wild* lookes,  
cause I am good to my Babes take it with thy little  
and Wife, who dy'd or rather fingers, kisse it with  
ceal'd to dye, 8 daies after the thy *soft, sweet, sucking*  
date of this dedication. I lips: and hereafter e-  
thought, it was lawfull for me, steeme it above all  
to do what I would with mine riches, and keep it as  
owne; with my commendati- thy life. Tis thine, and  
ons of Gods blessings to my made for thee, al-  
Wife and Children: and that though, I say, it is like-  
in these licentious times, no wise made for others,  
wise man should presume, to thy *vertuous* and  
take away my libertie in things  
indifferent. Yes it is other-  
wise; I am censur'd, yea by  
the wife. (for, He call no man foole) because I gave fair  
words to my faire Consort and Infants. Shall I then can-  
cell them to please few men? or leave them here for my  
Children, as a triple motive of gratitude, care, love? Gra-  
titude to God for his gifts: moderat care to preserve them;  
and love to the book, which doth declare them, or part of  
them in this Epistle. Perhaps my Babes may better love,  
and sooner learn my books, in which I speak honorably  
of them, and lovingly to them, and which are compos'd for  
their sake and use. These words then shall remaine, which  
I suppose all loving Husbands and Fathers shall justifie  
for me, being in this assisted by Wives and Children, who  
rejoyce in the fruition of courteous Husbands and Fathers,  
or mourn for want of such.*

*beauteous Mother, thy wisie and prettie Sister.*  
Thou maist hereafter understand, Knowledge is  
is like the Sunne, which cast his beames abroad,  
and yet loses no light: or like a Torch, at which  
millions may be lighted, without prejudice to  
anie, or to it selfe: for, light and heat are com-  
mon unto all bodies, and given all to all. In gi-  
ving Instructions, that, which I give, remaines  
with me; and although all the world di-  
vide my gift, yet each man may receive it  
whole. Think not therefore this Book lesse thine,  
because composed for others; but rather indea-  
vour, to make it truly thine, by diligently lear-  
ning it, and heartily beleeving, boldly professing,  
faithfully practising that sound Faith, and those  
pious Workes, I have taught thee in it and in my  
*Catechisme*, dedicated to thy fair & loving Sister,  
which I give thee likewise. And when thus thou  
hast made them thine, hide not thy light, *my dear,*  
burie not thy talent: but as a Sun, impart thy light  
& heat to thy friends, neighbours, yea all men, with  
whom thou shalt converse. Let it be thy dailie stu-  
die and holie ambition, to do well to all men: so  
behaving thy selfe, that by thy vertuous exam-  
ples, Christian instructions, & friendlie admoni-  
tions, no man go from thee without gain. Convert  
sinners from their ill wayes, comfort the penitent  
and afflicted in their sorrow & griefes: relieve the  
poore in their hunger, nakednes, miseries: instruct  
the

the ignorant, in honestie & religion: and as *Peter*,  
confirmeth thy brethren the faithfull, in Christian  
-verities and religious duties, Doe this, my *sweet*  
*Infant*, doe this diligently, having no other in-  
-tention, then to please, serve, obey that God,  
who shall (I hope) give thee both the will and  
the deed, both the desire and pow'r to do such  
noble things. And as that gracious God hath  
made me a good helpe, for thy greater and speed-  
-dier abilitie, to advance his glorie; studie my  
*Love*, studie by thy dutifull observance, to an-  
-swer (if I live) the great affection, care and  
paines of me.

*Thy then happie Father,*

**W. HERBERT.**

Pointington.

March 2,

and the 13. day  
of thy Life.

1645.

**THE**

## The Preface.



**I**sh the Just shall live by his Faith, I suppose, no wise man can justly condemne me for the present Declaration of mine. He may rather greatly Praise me, who knows, that the just man must wisely examine his Heart, to see, what Faith he hath, what he Believes to Righteousnes, and then boldly open his Mouth, and Confesse it to Salvation, if it be such, as may work both, a true, livelie, strong Faith; by which he wholly relies on Gods free mercie, through the onlie merits of Christ, for his Iustification and Glorification. Fearing therefore no condemnation of the wise, yet not challenging their commendation, my pen hath writ in this paper what Gods finger hath graven in my heart, and shal (I hope) bring thence into my Mouth, when his glorie shall require it, to the loss of my goods, reputation, libertie, life. How soone this may be, I know not: but I see, this is a fit time, to trie each mans faith and courage: for now Divisions reign' mongst us, yea over us, and are so strong, sharpe, hot; that they, like mightie Rocks, suppress all rights, like two-edg'd Swords, cut assunder those bonds, God and Nature have made to unite men: and like a raging Fire, burne and consume this once rich and glorious Countrey. Least then by the furie of these unhappie Divisions, and most incivill civill

Warres

Warres, that Faith be chang'd, that Religion  
exil'd, which (by the Lords grace) I Professe: I  
have thought expedient to leave my Beleeefe in  
writing, for help to my posteritie; that so my  
wife & children may find here what a Kingdom  
may lose, and is worth more then all the World.  
If it be said, that there are other Confessions, to  
direct my Children in the right paths of Faith: I  
will answer, that such indeed lead into paths of  
faith, but that these paths being in my conceit too  
strait, I have made them here a hie Way, and a  
broad Road, which being well follow'd, shall  
doubtles lead them to Heaven. For although  
perhaps I differ from other Protestant Beleeves:  
yet my Confession being built on a sure founda-  
tion, the written Word of God, it may be a safe  
guide. But that diversitie of opinions should  
breed no doubts in Religion, it is my heartie  
wish and pray'r, that we be all of one mind in the  
Lord. Yet because this is difficult, I will here  
add, that my difference from other Protestants  
consisting in omisions, oppositions, or additions;  
my Children must well examine these three  
points in particular. And to help them in their  
judicious disension, I tell them now Generally;  
that if they find, I omit or oppose what in other  
their Confessions wants good authoritie, being  
not grounded on Gods Word, they shall do well,  
both to approve my omisions, and stand with me,

in such oppositions. Concerning additions, these  
consisting either of matters or Articles; if the  
first are godlie, yea necessarie to be known, let my  
wise Iſaue esteeme them above all increase of  
treasure: and if they muse on the second;  
concerning their number, which exceeds all o-  
ther Beliefes; then let them think, I have made  
so manie, that for their brevitie they be learnt  
with facilitie: for being short, they may, like fine  
morsels, easily be chew'd, eat, digested; the shortest  
containing some point, and manie of them more.  
And as eating a bit, provokes often the appetite  
for more: So, that who hath learnt one Article of  
my beliefe, may have a desire to learn more, I  
have linkt them all together, often grounding the  
following, on the bodie or matter of the preceding.  
And if, notwithstanding this artificiall connexi-  
on of them, and brevitie of each, their great num-  
ber of hundred and threescore shall make them  
seem long and tedious, yea hard to be learnt with-  
out booke, by my Children, who shall perhaps have  
but ordinarie wits: my answer is; that if we had  
in writing all the Songs, Tales, Riddles, Country  
Wench'es can sing and tell, although they cannot  
read and abound not in wit; it might appeare,  
this Confession is not too long, for the memorie  
of all those, who instead of such vanities apply  
their minds to Religious studies, and to whom it  
is freely giv'n, to know the mysteries, or secret  
things

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things of Gods Kingdom. One thing more I sus-  
pect may be objected against me; that being but  
a private man, tis presumption in me, to make a  
publique Confession: and to such I answer, that  
though I have no office in the Church or State,  
yet as I am a Husband and Father, I am a publick  
man, and so have just authoritie to publish and  
declare my Will to those, who are subject to it,  
and to them manifest my Faith, to whom I owe  
oeconomique, politique & Religious instructions.  
Besides, this Objection might be as good, against  
the first framers of these Beliefes and Confessions  
of Faith, the French, Germans and English have:  
for, I suppose, they were contriv'd by some par-  
ticular persons, who though Bishops or Ministers,  
had yet no more authoritie, then I, to impose them  
upon the Church of God; but as those were receiv'd  
by generall consent, so mine may be, and  
from private become publick, and from proper,  
common: at least to my Wife and posteritie, who  
in it and my Catechisme, shall (I hope) find all  
knowledges necessarie to their eternal Salvation.  
Intending to leave them both Catechisme and  
Confession, and this being made last, I have ei-  
ther omitted, or lightly handled manie points,  
which are full in my Catechisme. Let then one  
book help the other, and both shew my Wife and  
Children, all necessarie truthes for their perfection  
and

and felicitie: Yet least my Books should not be  
sufficient to make them perfect in the Lord: let  
them frequently read, diligently studie, and seri-  
ously meditate the Scriptures, which are able to  
make them wise to Salvation.

My  
Carefull Father or Catechisme

Quadrupartie Devotion

AND  
Child-bearing Woman

are now Printed.

HEARERS

# HERBERTS

Beliefe and Confession of

## FAITH

*a Lord, I Beleeve:*

But that my heart beleeve alwaies to  
Righteousnes, and that my Verball  
Confession be made to Salvation:

*Help them my unhelpful.*



Beleeve and confesse one

(a) onelie God, who is  
an (b) eternal, (c) infinit,  
(d) omniscient & (e) om-  
nipotent (f) spirit

Nature most (g) holic, (h) just and (i)  
gracious: an Essence (k) most perfect (l)  
incorporall, (m) indivisible and (n) in-  
comprehensible; & this God (o) I adore.

Le v. 21.8. b Psal 7.9. c Psal 8.4. d Mat. 5.48. e Luk  
4.39. m 1 Cor 8.4. n Psal 145.3. o Mat. 4.10.

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a Mat.

28, 19

1 John 3:7

b John

10:30: and

14:26 &

15:26

2. I Beleeve, that in this *Essence*,  
*Substance*, or *Nature*, there are  
three distinct *Persons*, compleat and  
rationall, each subsisting and living of  
it self, having (a) indivisibly the whole  
Divine substance; all *equall* in eterni-  
tie, infinitie, wisdom, power, justice,  
& will: yet distinguished among them-  
selves, by their order, names, internall  
actions, and manner of working exter-  
nally.

3. I Beleeve that God the Father is  
the first *Person* of the three, not in  
time, dignitie, pow'r, or the like; for in  
the three *Persons*, there's no prioritie of  
time, no distinction of pow'r, no dif-  
ference of will, no diversitie of wis-  
dom, justice, mercie, goodness; but be-  
cause his being and beginning are of  
himselfe; and that the Father is in or-  
der before the Son, to whom he com-  
municates his whole Divine *Essence*,  
by an eternall and incomprehensible  
*Generation*; and with him to the *Holie*  
*Ghost*, by a *Spiration* or breathing,  
which is likewise eternall and incom-  
prehensible: so that the Father is the  
eternall beginning and Fountaine of  
the *Trinitie*, and likewise of all exter-  
nall

(a) Mat.

28, 19

all actions, as Election, Reprobation  
and Creation; working in these, which  
regard the Creatures, by the Son and  
the Holie Ghost.

4. I Beleeve, that the Word is the  
second Person, the onelie naturall Son  
of the Father; <sup>a</sup> the brightness  
of his glorie, and the expres Image of  
his Person, <sup>c</sup> eternally engendred  
by him, and so having <sup>d</sup> the whole di-  
vin Essence of the Father, with whom  
eternally he produces the holie Spirit,  
by whom he workes externally from  
the Father.

a 1 Iohn

4. 9.

b Heb. 1. 3.

c Pro. 8.

22 &c

d Col. 1. 9.

5. I Beleeve, that the Holie Ghost  
is the third Person of the Deitie, <sup>a</sup>  
eternally and equally proceeding from  
the Father and Son, yet not as from  
two beginnings, but as from one onelie,  
being in two Persons: and so having  
the whole divin Essence, by an eternall  
spication from both, from whom he  
workes externally.

a Iohn

14. 26. &

15 26 Qpl.

4. 6.

6. I Confesse, that when I speake of  
beginning in the Persons of the God-  
head, I speake after the manner of men;  
and according to our capacitie: for,  
I Beleeve, that being <sup>a</sup> eternall, they  
can have no beginning, as we conceive

a Isay.

27 15.

1 Tim.

1. 17

a beginning, in respect of time, dayes,  
houres, minutes, moments.

7. And although this *Eternitie* and  
manie other things in God, as the  
*Trinitie of Persons in the Unitie of*  
*Essence, the Generation of the Word,*  
*Spiration of the Holie Ghost, and Di-*  
*vin Proprieties of Attributes, as In-*  
*finitie, Omnisceience, Omnipotence,*

a Psal.  
139. 6 &  
145. 3.

*Mercie, Justice* : be a much above  
reason and all human apprehension: yet  
I Doubt not of the truth of them, but  
with an humble and strong Faith, say  
to that *Eternall, Infnit, Allknowing,*  
*Almightie and Incomprehensible Spi-*

b Psal. 16  
1.

*rit: (h) Thou art my God, because I can-*  
*not conceive thee.*

8. I Beleeve, that there is no *Divi-*  
*sion of the Essence, nor confusion of the*  
*Persons* : for, the *Essence or Being, Na-*  
*ture, Substance* is so whole in all the  
*Persons*, that a they are all but one  
and the same Substance, and so but one  
indivisible God: & the *Persons* are so  
distinct in their *Order, Names, incommu-*  
*nicable Proprieties*, as these are *Par-*  
*ticular & Personall*: that the first can-  
not be the second, nor the Son the Fa-  
ther, nor the holy Ghost, either of these

a 1. Iohn.  
5. 7

be-



begetting or being begot: & therefore  
9. I Beleeve, that the Father and first  
Person of the *Deitie* hath being of  
himselfe: neither made, nor created,  
nor begotten nor proceeding, but be-  
getting his Son, and with him produ-  
cing or sending forth the *holie Ghost*.

10. I Beleeve, that the Son, and  
second Person is neither made, nor cre-  
ated, nor proceeding, but *is* begotten  
eternally by the Father, with whom  
he sends forth the *Holie Ghost*.

11. I Beleeve that the *Holie Ghost*  
and third Person is neither made, nor  
created, nor begotten, but *is* eternally  
proceeding from the Father and Son.

12. I Beleeve, that though the three  
Persons be distinguished among them-  
selves and known to us, by the  
names of Father or first, Son or second,  
Holie Ghost or Third: yet the names,  
which belong to the Divin Essence, as  
*Iehova, Lord, God*, and the like, are co-  
mon to the three Persons, so that I call  
the Father God, the Son God; & the  
Holie Spirit God: and say also,  
that God is the Father, and God the  
Son, and God the *Holie Ghost*,  
yet acknowledge, admire and adore

a 1 Cor 8 & but *one* God is one in nature, & three  
b 1 Iohn 5 in *Persons*, who differ really each from  
7. th' other, in their *particular & Personall* Proprieties, but from the Essence  
only *formally*, by *divers manners* or  
fashions of *subsisting*:

13. So that in the *Unity* of the God  
a Mat, 28, head, I *Believe* a *Pluralitie*, nor Es-  
19. sentiall, nor *Accidental*: but a only  
1 Iohn 5.7 *Personall*. Not *Essentiall*, because the  
Deitie is a most simple Essence; nor  
*Accidental*, for, God admits no acci-  
dents nor composition, being a most  
pure act: neither are the persons com-  
pounded, as if they were a thing and  
another thing, or part of the God-head;  
but they are the *Divine substance*, and  
three *subsistences* or *manners* of being.

14. I *Believe* that whatsoever is in  
God is God, because there is nothing  
in God, which be not properly the *Es-  
sence* or *Persons*. Therefore, all Gods  
*Attributes* or *Proprieties* belong to  
the Essence, without division: and to  
each person with the limitation or di-  
stinction of *personall proprietie*. I say  
therefore, that a *Wisdome* is *Essen-  
tiall* to the Deitie, yea the Deitie it  
selfe, and that it is in the *Father*, *Wif-  
dome*

a 1 Tim  
1. 17.

done begetting, in the *Son*, Wildome  
begotten, in the *Holie Ghost*, Wi-  
dome proceeding: and upon this  
ground

15. I believe, that the Essence be-  
ing a most simple, and which ad-

mits no division, the Essentiall propri-  
ties of God differ not truly from the  
Essence, nor from themselves, but on-  
ly in our conception, which being  
weak, and our understanding finite,  
borrows the assistance of manie di-  
stinct acts, thoughts, sights, & to know  
in part the incomprehensible God.

16. To speake then properly, I Be-  
lieve and Confesse, that there are not  
in God manie *Attributes* (except the  
Personall proprieties of begetting &c)  
but one onelie, which is th'Essence  
it self: by which God is a *Everall*,  
b *Great*, c *Wise*, d *Just*, and so Eternitie  
it self, Power, Wildome, Justice: yet so,  
that I conceive not, that his Mercie  
and Justice Love and hatred differ in  
themselves, and from God: for, they  
are but one thing in God, or rather  
they are God himsele: for,

17 I Believe, that Gods Essentiall  
proprieties are in him, neither quanti-

4.1 King.  
8. 27.

ties nor qualities of the divine *Essence*  
nor accidents in that *Essence*, but his  
whole & onlie *Essence*: for, God  
admits no quantitie by which he  
may be said to be so much and so  
much, nor qualitie, by which he be  
said such and such; but whatsoever God  
is, he is such only by *Essence*: great with  
out quantitie, good without qualitie.

18. *I Believe*, that according to our  
apprehension and to the truth it selfe,  
we may call the Father *Eternall*, *Infi*  
*nit*, *Omnipotent*, *Mercifull*, *Iust*, *Wise*  
and the like: And so likewise the *Son*  
and *Holie Ghost*: yet we must not, and  
*I do not beleieve* *sp* *ee* *Eternall*, *Infi*  
*nit*, *Omnipotent*, *Immutab*, *True*, *Wise*

4 1 Tim. 1 Gods or *Essences*: but *a onle onlie E*  
ternall, *Infi*, *Omnipotent*, *Holie*  
John 3. 7 *God*, or *Essence*.

19. *I Believe*, God hath communi

2 Pet 1. 4 cated & still *a* communicates some  
6 Eph 4 of his proprieties, both to *Angels* and  
24. *Aden*, as *b* *justice*, *holines*, *c* *wisdom*

Col 3. 10 *pow*, and the like, in a wise proporti

on to their *capacitie*, and regard of  
his own glorie: but there are some so  
*Essentiall* & proper to the *Deitie*, that  
he wil not, and so cannot communicate  
them

them to the creature as *Eternitie*,  
*Simplicitie*, *Infinirie*, *Omniscience*,  
*Omnipotence*: for thus he should de-  
stroy the nature of the creature, and  
make her a God, by the communicati-  
on of the incommunicable divine Es-  
sence, in which, or rather which those  
Proprieties are.

20. By Gods *Eternitie*, I conceive  
in part, and *Believe* wholly and per-  
fectly that *Being*, he hath of himselve  
free from <sup>a</sup> mutation and passion, <sup>a</sup> Mal. 3. 6.  
without beginning and end of time, Jam 1. 17  
and without succession of first and last,  
past and future: in whom all other  
Beings do begin: who <sup>b</sup> gives to all <sup>b</sup> Act. 17.  
life and breath & all things: <sup>c</sup> in whom <sup>c</sup> Act. 17.  
we live & move: <sup>d</sup> of whom, through <sup>d</sup> Rom. 11.  
whom, and for whom are all things. 36.

21. By Gods *Simplicitie*, I conceive  
and *Believe* likewise his pure *Essence*,  
void of composition, division, multi-  
plication: for, God is not compoun-  
ded of matter and forme, nor of gen-  
der and difference, nor of substance &  
accidents, nor of anie parts or things  
sensible, or intelligible: but whatsoever  
God is, he is the same essentially, all  
things being but one in him, which

in creatures are divers. And the Trini-  
tie of Persons hinders not this Simpli-  
citie: for God is three, by coexistence  
of Persons, not by composition of parts.

a Gen. 17.  
1  
b Eph. 1  
23. & 4.6  
c Jer. 23.  
24.  
d 1 Kin 8.  
27

22. By Gods Infinitie, I conceive  
the immensitie of Gods Essence, void  
of measures, limits or bounds, being  
all in himself, b all in all things, all in  
everyie thing, and all without all  
things: c filling and containing all  
things, yet being d contained by  
none: moving the world, and yet be-  
ing without motion: for, what is Inf-  
init hath no motion nor mutation.  
And this infinitie is that, we call Omni-  
presence and Ubiquitie, by which the  
Deitie is e everyie where.

e Psal 139  
7 &c

23. By Gods Omniscience, I under-  
stand that one eternall, infinit, simple,  
and perfect act or sight, by which God  
comprehends himselfe, as an infinit ob-  
ject, and by himselfe knows a all  
things, past, present, future; past and  
future to us, but all ever present to  
him.

a Psal 139  
2 &c.  
Heb. 4. 13

24. By Gods Omnipotence, I con-  
ceive that most simple and perfect act,  
by which he's in himself able a  
to doe whatsoever he will; so that no  
Creature

a Psal 135  
6 Dan. 4. 35  
Rom 9 19



28. Creathe can resist his Pow'r, which hath no limits but his Will.

29. Gods *Essence* being simple and true, can admit no contrarietie, or a falsitie and therefore I *Believe*, that God will not, and so cannot do things *contradictorie*, as to make a man unreasonable, or a bodie without its length, breadth, depth: for, this should be bodie and no bodie, and the other, man and no man.

a Tit. 1.2  
Heb. 6.18

30. I *Believe and Confess*, that a God can [if he will] do manie things more, then he hath done: as to  
a new Worlds and likewise  
destroy his own works: yet from his infinite power, nothing must be affirm'd as done, or to be done, unles his Will be prov'd.

a Psal 135

6

b Mat 3.9

c Gen 7

23. 2 Pet

3. 10

31. By Gods Will, I conceive that most simple, infinite, perfect act, by which he eternally will himselfe, and all things for himselfe: so that God hath not two nor contrarie Wills, but one onelie, constant and a immutable, yet to help our weaknes, in the imperfect conception of the incomprehensible God: we have manie *nominal* but not *real* distinctions of Gods Will,  
and

a Mal 3. 6  
Iam 1 17.

& chiefly four: the *Will of Good Pleasure*  
and of *Signe, Absolut and Conditionall*.

28. By the *Will of Signe*, I under-  
stand those meanes, by which God  
manifests what is pleasant or displea-  
sant to him; as his injunctions and pro-  
hibitions, promises and threatnings.

And so I call both *Testaments, the*  
*Will of Signe*: or the *Revealed*  
*Will*: because we see in them what is  
secret and hid in God.

a Rom 2  
18.

a Eph, 1. 5

29. a By the *will of pleasure*, I con-  
ceive Gods onlie *Will*, by which he  
most freely, & for himself eternally de-  
crees what must be done. I say, eternal-  
ly: for Gods *Will* hath no first nor last,  
yet in respect of things decreed, God  
is said, to have decreed; that they  
should come to pass, in that order and  
succession, we see.

a Psal 135

a Eph 1. 11

30. I Beleeve Gods *Will* a *Absolut*,  
because it is grounded on his *Sole*  
*good Pleasure*, and depends in no-wise  
upon things made or done in time,  
but is the cause of whats'ever is made  
or done, of beings and actions, yet not  
of the malice of the actions.

31. And I call it *Conditionall*, be-  
cause Gods commandements and pro-  
hibitions

hibition, promises and threatnings, <sup>a</sup> have a condition of obedience or disobedience joyn'd with them.

32. I Beleeve that God is so <sup>a</sup> absolute Lord and Master of the whole World, that <sup>b</sup> nothing is, nor can be done against his free and onlie will of Good pleasure. For although manie things be done against the Will of <sup>c</sup> Signe; yet they are not, nor can be done <sup>d</sup> against the Will of Good pleasure; but <sup>e</sup> all creatures are govern'd, and <sup>f</sup> all things doe happen by and according to the eternal will or Providence of God, which consisting not only in knowledge, but also in government, those verie things, which in respect of second causes, we call Contingent, or of Chance, are most necessarie, and so necessarily happen, in regard of Gods absolute and f immutable Will; yet not by <sup>a</sup> necessitie of compulsion, chiefly in the rationall creatures, but of immutabilitie.

33. As I Beleeve there is a God, such as I have describ'd yea, farre above all my apprehension: So I Beleeve in him, Father, Son, Holie Ghost, in the Unitie of Essence, putting my whole, confidence

<sup>a</sup> Gen. 4.

<sup>7</sup> Deut. 11

<sup>26</sup>.

<sup>a</sup> Psal 95

<sup>3</sup> &c.

<sup>b</sup> Dan 4,

<sup>34</sup> <sup>35</sup> &c

<sup>23</sup> Rom 2

<sup>19</sup>,

<sup>c</sup> Act 4

<sup>27</sup>, <sup>28</sup> Rev

<sup>17</sup>, <sup>17</sup>

<sup>d</sup> Psal 47

<sup>2</sup>. Iob 12

<sup>9</sup> &c

<sup>e</sup> Gen 24

<sup>15</sup>, Iudg 7

<sup>9</sup> &c 1

Sam 6 7

&c

Deut 11 14

<sup>15</sup> Ier 15

<sup>13</sup> Mat 6

<sup>25</sup>, &c.

& 10 28

&c

<sup>f</sup> Iob 23

<sup>13</sup>, Mal 3

<sup>6</sup>

**a Deut. 32** **a** confidence in his Name, for whatso-  
32.  
**1 Chro.** ever concerns me in goods, friends, re-  
29. 11. 12. putation, bodie and soule.

**Psal. 37.** **34.** I *believe*, that the Name of  
3. & 130. God is **a** admirable, excellent, holie,  
7. 8. 16. and reverend: but by this word, I un-  
4. derstand not only those Names, *Leho-*

**a Psal. 8** **1** *va, God, Lord, Father, Christ, Savi-*  
**& 111. 9.** *our, Iesus, Comforter and the like, but*

the Divin Essence represented me by  
those Names. I therefore tremble not,  
nor bow at the sound, or sight of those  
**a Deut. 28** Names; but **&** I feare and adore the  
38. Majestie of God, his pow'r, wisdom,  
justice, and love, which I conceive, in  
hearing or seeing those Names.

**a Psal. 139** **35.** I *believe*, that God being incom-  
7 & c prehensible to us, because he's, **a** infinit,  
and we finit, and there's no proportion

**b Psal. 19** of a finit to an infinit thing: he hath  
1. & c. Rom yet in some sort reveald himself to man  
1. 10. in the **b** Creatures and **c** Scripture: for,

**c Psal. 119** both in part declare his eternitie, wis-  
18 Eph. 1. dom, power, goodnes and perfection.

**a Pro. 16** Then concerning the Creatures,

**4. R. v. 4. 11** **36** I *believe* and *Confesse* that God, to  
**b Gen. 1. 1.** communicate his goodnes, and **a** for  
**& cloh. 1. 10** his will and good pleasure **b** made im-  
**c Psal. 33. 6** mediately **c** by himselfe, **d** all things in-  
**Heb. 3. 11.** visible  
**a Col. 1 16**

visible and visible: some of nothing, and  
others of a matter already created by <sup>a</sup> Gen. 1. 7  
him, but naturally <sup>e</sup> unapt to produce  
the thing made of it, first separating  
that matter, then giving it a better  
forme, more perfection, and greater  
Ornament.

37 I *Beleeve*, that God, although <sup>a</sup> Exo. 3  
wanting nothing, as <sup>a</sup> being a compleat  
and Almighty essence; which can re-  
ceive <sup>b</sup> no perfection by the creature, <sup>14</sup> Gen. 1. 7  
did yet <sup>e</sup> for his glorie and praise, make  
all things for himself, and for the good,  
helpe and felicitie of the rationall cre-  
ature, to which <sup>d</sup> all other things, yea  
<sup>e</sup> it selfe manifest the excellence of the  
maker. <sup>1</sup> Job 22. 2  
<sup>2</sup> Psal. 16. 2  
<sup>3</sup> Pro. 16. 4  
<sup>4</sup> Ren. 4. 11.  
<sup>5</sup> Psal. 8. 3  
<sup>6</sup> & 19. 1. &c.  
<sup>7</sup> Psal. 8. 4  
<sup>8</sup> &c

38 God being <sup>a</sup> the Sovereain good, <sup>a</sup> Mat. 19  
I *beleeve*, that all his <sup>b</sup> creatures were  
good and perfect in their kind. I make  
not therefore <sup>c</sup> two Principles, or be-  
ginnings of things good and ill: for,  
these ill things were not so in them-  
selves but verie good, for the use and end,  
they were made. <sup>17</sup> Gen. 1. 31

39. I *Beleeve*, that <sup>a</sup> the Trinitie <sup>a</sup> Gen. 1.  
did concur in the Creation, the Fa-  
ther as the first cause of all things, ma-  
king the World by the Son, who is his  
Word. <sup>26</sup> Psal.  
<sup>33. 6</sup> Heb.  
<sup>1. 2</sup>

4 Ioh 1.1.

c 1. Cor. 1

24.

d Luk 1.35

e Deut 6.5.

f Deut 10,

g M

10 ar. 4.

Psal. 1.9

b Ro. 1.20

c Iob. 1.6.

d Gen. 1.

26.

a He. 1.1.4

b Ioh. 4.24

c Scz my

Catechism

Q. 112. &c

d Col. 3.

10.

e Eph. 4.

24.

f Gen. 1.

28. Psal. 8.

6. &c.

b Word and c wisdom, and by the Ho-  
lie Ghost his d power and vertue. And

all these three Persons in one Essence

I e love, f serve & g adore, with equall

affection, fidelitie, respect and feare.

40 I Beleeve, that though the a Hea-  
vens declare the glorie of God, and the

world be a faire glasse b to represent  
his greatnes, wisdom, goodnes, &c.

Yet c Angels and d Men onelle were  
made in Gods Image, and upon this

41. I conceive and Beleeve, that this  
Image was not in the shape of mans

bodie, for, a Angels are but Spirits, and  
God himselfe hath no b bodie, though

the Scripture, for our capacitie speakes  
of Gods c eyes, eares, hands, to shew, he

knowes all, can do all. Seeking then  
that Image of God in man, I find

it chiefly in the Soules invisible and im-  
mortall substance, having a d wise un-  
derstanding, and this with the will and

memorie, yez with the whole bodie,  
e just & upright, besides that f Majestie

and pow'r over all these inferior crea-  
tures, by which he was Gods Lieute-  
nant on earth, and so represented him

in some sort, above all the rest.



42. *I Believe*, that *Angels* being all  
made in Gods *Image*, which consisted  
in their invisibilitie, immortalitie and  
uprightnes; *a* some fell voluntari-  
ly from God and his truth, and others  
did remaine in their integritie, assisted  
and confirm'd in it by Gods grace in  
*Christ*, who is their Head, if not by  
*redemption*, yet by *Creation*, and *A-*  
*doption*, or gracious union with God:  
for, *b* he's the Image of the invisible  
God, and the *first-born* of everie li-  
ving creature, by whom and for whom  
were created all things, in Heaven and  
earth, visible and invisible; and therefore  
*c* without whom *Angels* nor *Men*,  
could be neither created in the *Image*  
of God, nor adopted for Sons.

43. *Angels* being thus confirm'd in  
Gods Grace and *a* eternall felicitie,  
*I Believe* them glorious, diligent,  
faithfull *b* Ministers of Gods will, for  
his glorie and the Good of his Church,  
and faire microuers, of the riches of his  
mercie: whereas others who fell, being  
*c* confirm'd and hardned in malice,  
do what they can *a* against that  
Church, being in their most wretch-  
ed state of everlasting damnation,  
wofull

*a* Ioh 8.44

*z* Pet 2.4.

*b* Col 1

15 16

*c* Eph 1 10

*a* Mar. 18.

10.

*b* Heb 1. 14

*c* Iud. 6.

*a* Rev. 12

13.

2 Pet 2 4 wofull spectacles of Gods Justice  
and anger towards sin.

Gen 3 6 44. I Belerve, that Adam, being  
a will free and indifferent both to  
good and evil, did willingly reject the  
first, and embrace the second: and so  
forfaking God, and transgressing his  
law, which then he might have kept, if  
he had been willing; he lost that in-  
tegritie and wisdom, he was created in,  
and that absolute yet gentle power, he  
had over these inferior creatures;  
yea that ~~immortalitie~~ both of bodie  
and soule, by which the bodie should  
never have been forsaken by the soule,  
nor this deprived of Gods grace, which  
is her onlie Life.

45 I Belerve, that as we were all in  
Adam, and he did then represent us, so  
he lost for us all what he lost for  
himselfe: Therefore all his children  
[none excepted but a Christ]  
are ~~d curs'd~~ and ~~e dead~~ in him, be-  
ing all guiltie of the sinnes, he commit-  
ted in eating of the fruit prohibited  
by God, and subject to his punishment;  
I say ~~sin~~ in plurall: for, pride, incredu-  
litie, murder, intemperance and theft,  
did all concur with his disobedience.

46. I beleeeve, that those *Sins* having infected the first mans *person*, and his *person* corrupted his *nature*; this spreads her a killing infection into all the *Persons*, which naturally descend from *Adam*, and by him, that is, by naturall generation: so that all such persons are *bshapen* in iniquitie, *conceiv'd* in sin, and thus defil'd and curs'd; both in soule and bodie.

47. I call this sin *Originall*, beleeving it, a naturall and strong aversion from good, and propension to ill, an inbred lust, desire, concupiscence, by which we do think, or think not; will, or will not; act, or act not; speak, or speak not, in opposition to Gods Laws, and the rules of reason: and so is the corrupt fountain of also our *Actuall* transgressions of the Lords Laws, in thoughts, affections, words, actions; yea of our *omissions* of all holie duties.

48. I beleeeve, that this sin hath so corrupt our whole nature that of our selves, or without the speciall grace of God in Christ we cannot think, desire, love, feare, work, or speak anie thing, which be pleasant to him.

a Rom. 5.  
12.

b Psal. 51.

a Ier. 2. 13.

Rom. 7.

14. &c.

b Psal. 51.

3.

Rom. 7.

23.

See my

Catechism

Q. 43. &c.

c Gen. 6. 5.

& 8. 21.

Iam. 1. 14.

a Rom. 7.

14. &c.

Eph. 2. 3.

1. Ioh. 1. 5.

1 Cor. 2.

14.

a Cor. 3. 5.

*a* Deut. 28

15 &c.

*b* Rom. 5.

12.

*c* Rom. 5.

19.

*d* Ro. 6. 23

*e* Rom. 5.

12.

49. This *sin* being the *a* cause of all our miseries; the *breeder* of our feares, cares, paines; the *murderer* of our soules and bodies: as I know, all men *b* die bodily for it; so I judge them all damn'd, considering them all in *Adam* *c* guiltie of his disobedience: for, the *d* wages of sin is death, both corporall & spirituall: all sins being of such *e* killing nature, so mortall in themselves, that the least deserves manie deaths.

*a* 2 Cor. 5.

19

*b* Luk 1,

77. Act. 10

3. Rom. 5.

15. &c.

Eph. 1, 7

*a* 2 Thes.

2. 13

*b* 2 Cor.

13, 5.

*c* Eph. 2, 1,

&c. Tit. 3,

3, &c.

*d* Mal. 1.

2, 3. Rom.

11. 7

1 Thes. 5,

6. Jude 4

50. Ye *l* Believe, and to the glorie of my Gods Mercie Confesse, that both Originall and Actuall sins are not *a* imputed to all men, but by *b* his most free gift pardoned to manie, who by this grace of Remission of sin, are delivered from that spirituall and perperuall death, by which the rest of mankind is swallow'd.

51. Those blessed men, who obtain this gratuit pardon, I call *a* Elect; and those wretched persons, who misse it, *b* Reprobat: *c* the first being taken out of the generall and sinfull lump of naturall corruption in *Adam*, *d* by Gods eternall Election; and the second left in the same, by his eternall *e* Reprobation.

52. Con.

52. Considering with feare and <sup>a</sup> Rom. 9. 2  
 compassion, the miserable state of these,  
 and seeking earnestly the *Cause* of  
 their *Reprobation*, I find it in Gods  
*Will*. I *Believe* then, and to the glorie <sup>b</sup> Isa. 4. 9.  
 of my Gods *Iustice* *Confesse*, that he <sup>Rom. 9. 18</sup>  
 decreed eternally, <sup>b</sup> to *Reprobate*, re- <sup>2</sup> Thes. 5.  
 ject, disallow, or passe by some of man- <sup>2. 2</sup> Tim.  
 kind, which should voluntarily fall in- <sup>2, 30.</sup> Jude  
 to sin, and so <sup>c</sup> *danne* them; to de- <sup>4</sup> Rom. 9.  
 clare his *Iustice*. <sup>10, &c.</sup>

53. Thus I think not, that their *a* In- <sup>a</sup> Prov. 16.  
 fidelitie; or sin foreseen be the cause <sup>4</sup> Mal. 1. 2.  
 of their *Reprobation*: for thus we  
 should all be *Reprobate*: but I *believe*  
 and say again, that God was mov'd, to  
 decree it, by his free and just *Will*, be- <sup>b</sup> Rom. 9.  
 ing resolv'd of the same <sup>b</sup> *lump*, to <sup>21</sup>  
 make some *vessels* to honor; and others <sup>c</sup> Iosh. 3.  
 unto dishonor; and so <sup>c</sup> as a great <sup>11</sup>  
 Lord, to furnish <sup>d</sup> his great house, with <sup>d 2</sup> Tim.  
*vessels* of all sorts. <sup>2, 20</sup>

54. Yet I say not; that God made  
 some men to be *dann'd*, although he <sup>a</sup> Gen. 1.  
 did *Reprobate* them: for none is *dann'd*, <sup>27</sup>  
 as he is *man*, <sup>a</sup> created in great puri- <sup>b</sup> Gen. 3. 6  
 tie; but as he is <sup>b</sup> *deform'd* and marr'd <sup>Iob 15,</sup>  
 by his voluntarie folie and guilt: nei- <sup>14, &c.</sup>  
 ther is *damnation* the proper end of <sup>Ecc. 7. 29.</sup>  
 his <sup>Hos. 13. 9.</sup>

10 m. 9. his *Reprobation*, or an effect of it; but  
10. &c. is a *mean* to manifest the glorie of the  
1 Mat. 25. *Lords Justice* and his hate towards  
11. 46. sin, in the *d* severe and everlasting pu-  
nishments, he inflicts on sinners.

23. 55. These *punishments* being the  
1 Job 15. *a* fit wages of sin, and this sin most *va-*  
16. Rom. 1 *luntarie* in the *Reprobat*, consid'ed in  
28. &c. themselves, *b* who daily and wilfully  
Eph. 4. 17 sin, and in *Adam*, whose *c* fall was  
&c. free: they have no *d* just ground to  
e Gen. 3. 6 complaine of God, as if he were the  
Eccl. 7. 2 9. *cause* or *author* of their sin, which I  
d Rom 9. *Beleeve*, he's not, for he's a *e* Just, *f* Vp-  
20. &c. right, *g* Holie. *b* True and *i* Good  
1 Isa 45. Spirit, who *k* hates & *l* forbids sin. For  
21. though they cannot forbear sin, but  
f Isa 26. 7. much delight in it, and commit it with  
g Psal. 99. 17.

17. *m* greedines: yet  
1 Rom 3. 4. *56. I Beleeve*, that sinne is not  
Rev. 3. 7. *l* Psal. 119. 68. *k* Exo. 34. 7. Heb. 1. 9.  
Exo. 20. 3. &c. Lev. 11. 44. Ioh. 5. 14. & 16. 8. *m* Eph.

4. 19. *56. I Beleeve*, that sinne is not  
1 Iam. 1. prompted to them, nor forc'd on  
3. them by *a* God, but by the suggesti-  
1 Aet. 5. 3 ons of the *b* Devill, and corruptions  
Rev. 12. 9. of their *c* nature: and God is not *d*  
27. 1 Ioh. oblig'd to strengthen them against  
3. 8. those tentations and depravation; but  
1 Iam. 1. may justly *e* denie to them, or with-  
14. 1 Ioh. *e* Psal. 81 12, Mat. 25, Rom. 11, 8,  
2. 16. draw  
d Rom. 11  
85.



draw his graces from them, and *f* give them up to their hearts lusts, and Sattans pow'r: neither likewise was he oblig'd, to hinder *Adams* fall; but might, and did most justly permit and *g* decree it, not as a *b* sin, but as a ; meane to manifest his mercie and justice: mercie to few, and justice to manie.

57. If my blind reason shall dictate that thus the Lord is *hard, unjust, partiall*; Ile reprove it by this my firme *Beleeve*: that God *a* owing nothing to man, no nor the coarsest *b* bread, he eates, must not, cannot be accus'd of *c* crueltie, *d* injustice or *e* partialitie: for *f* no man can plead against God, nor the thing form'd, say to him, who form'd it; why hast thou made me thus? We were all in Gods pow'r, *g* as the clay in the Potters hands, fit to be made *b* vessels to such uses and services, as our Lord and *Maker* thought best, for the revelation of his wisdom, power, mercie, justice.

58. If then *a* God lov'd *Iacob*, and hated *Esau*, *b* before they were born, and had done either good or ill; it is enough for me to know, *c* was his

*f* See my Catechism Qu. 105  
*g* Eph. 1, 11  
*b* Psal. 1, 4  
*a* Rom. 8, 20, &c.  
*a* Rom. 12, 35  
*b* Gen. 3, 10  
*c* Psal. 11, 4  
*d* Rom. 3, 5, 6  
*e* Gal. 2, 6  
*f* Rom. 9, 20  
*g* Jer. 18, 6  
*a* Rom. 9, 21  
*a* Mal. 1, 2  
*b* Rom. 9, 11, &c.

Rom. 9. *will, to do so, and who can c. resist or*  
 Gen. 17. *alter it, being d. almightie and e. im-*  
 Mal. 3. 6. *mutable: And who dares f. censure*  
 Job 30. *it, being most g. just, yea h. the rule*  
 Rom. 2. 8. *of justice? I dare not, Will not, cannot*  
 9. 20. *find fault with the just and his God,*  
 Isa. 45. *who, i. hath mercie on whom he will,*  
 21. *and k. hardens whom he will.*  
 Job 4. 59. *Although this word Harden*  
 Exo. 33. *seemes hard, yet I beleve, that there*  
 Rom. 9. *is no a. unrighteousnes with God: for,*  
 15. *he hardens but those, b. who have*  
 Rom. 9. *hardened themselves, c. by their wilfull*  
 18. *abuse of good motions, p. predication,*  
 Rom. 9. *admonitions and corrections: and he*  
 14. *hardens them not, by d. infusing anie*  
 Psal. 95. *malice into their hearts, but only by*  
 Jer. 7. 26 *e. a just deniall, or subtraction of the*  
 Rom. 11. 5. *graces, he owes them not, and so by*  
 Pro. 1. 24. & 13. *suffring them to follow f. their lewd*  
 13. *inclinations, and g. Satans wicked*  
 Psal. 5. 4 *temptations and delusions. And this*  
 Mat. 19. *they b. doe so wilfully, eagerly, con-*  
 17. *stantly; that as their Reprobation is sure*  
 13. *and immutable, in respect of Gods*  
 Mar. 11. *will, i. which can admit no mutation:*  
 25. *so they make their damnation most*  
 Rom. 11. 8. & c. *for they make their damnation most*  
 Psal. 81. *for they make their damnation most*  
 Rom. 12. Act. 1. 3. 2. Thes. 2. 9. & c. Rev. 13. 9  
 24. *for they make their damnation most*  
 Rom. 1. 26. & c. Eph. 2. 1. 2. 3. & c. 17. 18. 19.  
 Job 23. 13:

certaine

certain, *k* by their infidelitic and wickednes. *8.* *Rev. 21.*

60. These *Reprobat*, infidell and *a* John 8,  
wicked persons being as lims and *a* *44.*  
children of *Satan*, are call'd the *b* *1 Joh. 14.*  
*World*, of which the *Devill* is the *c* *17, & 15,*  
*Prince*, being indeed their *King* and *c* *18, 19.*  
*d* *God*, not by *creation* (for, he can *c* *1 Joh. 14.*  
create *e* nothing) but by their free *d* *2 Cor. 4.*  
subjection to his lawes, *f* those wick- *e* *Deut. 11*  
ed thoughts, lew'd affections, unjust *14, 15.*  
actions, blasphemous words, where *f* *Ier. 10, 13*  
with they are clothed and seal'd, as *f* *Eph. 2, 2,*  
by the infamous liverie and marke of *g* *Rev. 12.*  
the *Prince of darkenes*; under whose *17, & 10,*  
black *Colors* *g* they fight with & for *39.*  
him against the *Church* of *God*, the  
blessed companie of his *Elect*.

61. Yet I *Believe*, and much *Re*, *a* *Mat. 16,*  
*joyce*, that *a* their *Indeavours* are in *18. Rev. 20*  
*vaine*, unles it be to *b* *trie* the *9.*  
*Faith*, *Courage*, *Patience*, and *b* *1 Pet. 1,*  
purge the vertue of *Gods Saints*, as *7, & 4, 12.*  
*c* *gold* is tri'd and refined in a fut- *c* *Zech. 13.*  
*nace*: for as the *Reprobate* can never *9.*  
do *good workes*, as they are pleasant *d* *Heb. 11,*  
unto *God*, and may have his gracious *6.*  
regard and eternall reward; *cause* *e* *Gal. 5. 6.*  
they want *d* *Faith*, the *c* *root* of all *2 Per. 1. 5.*  
*Iude 20*

f Mat. 5. good workes, and doe not aime at  
16 Gods glorie, which should be their f  
a 1 Ioh. 3. chief end: So

9. 62 I beleve, that the Eleſt cannot  
b Mat. 24. commit a ſuch ſins, as make them b  
24 Ioh. 10 loſe finally, the c infinit and d im-  
27. & c. Ro. mutable love of God: for though e  
11. 29. Eph they ſin often, f yea ſometimes grie-  
1. 13, 14. vously, & manie of them are not cal'd  
2 Tim. 2. g till the laſt houre of the day of  
19. Heb. 6. their life, yet h manie waters can-  
17. & c. not extinguiſh that love: but i Gods  
a Ioh. 3. 16 foundation remaining ſure, and his k  
d Ier. 31. 3 choice of them being eternall, he l  
e 1 K. n. 8 loyes them to the end, and ſo m  
46. Rom. 7 gives them remiſſion of their ſins; and  
14. & c. n freely & thoroughly Juſtifies, o San-  
f 2 Sam. ctifies, p Glorifies thoſe, q whom in  
11. 4. & 12 mercie he did Predeſtinate and Call.  
9. Mar. 26. 69.

g Mat. 20. 6  
b Cant. 8. 7. i 2 Tim. 2. 19. k Eph. 1. 4. l Ioh. 13. 1  
m Luk 1. 77. Eph. 1. 7. n Rom. 3. 24. & 4. 5. o 1 Theſ.  
5. 23. p Ioh. 17. 24. q Rom. 8. 30.

a Eph. 1. 4. 63. This Predeſtination being a e-  
b Mat. 25. ternall, and (as the Word it ſelfe doth  
34. ſhew) a foreappointment of men to  
c. Rom. 11. life everlaſting, b before they had anie  
f Eph. 1. 5. being, is ( I Beleve ) c gratuit,  
11. grounded on d the free grace and  
meere good will of God, and not on

e our

e our faith or good workes foreseen: e Tit. 3. 3.  
 for, these f are not properly ours, but &c.  
 proceed from the Lord, who doth f Heb. 12. 2.  
 therefore give them to g us, because Rom. 11.  
 he hath Elected us: So that they are 35. 1 Cor.  
 effects or h fruits of his eternall 4. 7.  
 Election; and not i causes or roots g Eph. 1. 4.  
 of it. 2 Thes. 2.  
 13.  
 h Ioh. 15.

64. I therefore Beleeve and Con- 16. i Rom.  
 fesse, that a it is not of him, who will, 11. 5. 6.  
 nor of him, who runs: but of God, a Rom. 9.  
 who sheweth mercie. Not b our good 16.  
 affections, not our holie actions, but b 2 Tim.  
 Gods mercie is the cause of our E- 1. 9. Tit. 3.  
 lection, for c we chose not God, but 3. &c.  
 he us. And as God in d mercie elects c Io. 15. 16  
 us unto Salvation, so by the same he d Ro. 11. 5  
 Predestinates us to the meanes of it, e Ephe. 1. 4  
 e a right Beleeve and holie Life. 2 Thes. 2.  
 13.

65. The life of a Christian consist- a Rom. 10.  
 ing in these two, & Faith a coming by 17. Thes.  
 hearing of Gods Word, b those men 2. 14  
 only are Call'd, whom he hath b Rom. 8.  
 Predestinated: and their Calling, is c 30.  
 outward and d inward, both effectnall, c Ro. 10. 17  
 I meane not then that Vocation, d Eze.  
 which is, or may be e common to 36. 26. 27.  
 all men; that generall invitation Ioh. 6. 45.  
 to grace and salvation, which manie e Mat. 20.  
 heare 16.

*a* Rom. 10.  
16.

*f* Heb. 4. 2.

*a* Rom. 8.

29. 30.

*b* Eph. 2. 1.

*&c.* Tit. 3. 3

*&c.*

*r* Ioh. 15.

16. 2 Per.

1. 5. *&c.*

*a* Tit. 3. 6.

7. 1 Per. 1

3. 4.

*e* Eph. 1.

17, 18, 19.

*f* Ioh. 13.

16.

*a* Rom. 10.

14.

*b* Ezek. 36

26. 27.

*e* 2 Tim. 1

9.

*a* Cant. 1.

4. Ioh. 6.

44.

*e* Ier. 31. 3.

Hos. 11. 4.

heare, and few regard; that outward  
*Preaching* of Gods *Word*, *e* which  
few truly beleeeve, and faithfully O-  
bey, but sounding in the eares of *Re-*  
*probate* persons, either inlightens and  
moves not their hardned hearts, or  
inlightens and moves them so lightly,  
that *f* it neither begets true Faith, nor  
workes reall alteration or conversion  
in them: but by this *Vocation* onely  
proper to the *Elect*,

66. I *Vnderstand* a cleare manifest-  
ation of Gods truth, to which th' *E-*  
*lect* are both outwardly and inwardly  
drawne *a* effectually, from *b* the gene-  
rall corruption of infidelitie and sin, to  
serve him in *c* Faith and Good Works,  
in *d* a sure hope of Salvation through  
*Christ*, their minds being *e* inlightned  
by God, and their hearts *f* mollify'd.

67. The outward *a* *Preaching* of  
Gods *Word*, and *b* inward *persuasi-*  
*ons* and motions of his Spirit being  
necessarie to this effectual *Vocation*  
I *Beleeve* it *e* a grace of God, who  
Calls us in mercie, and *d* drawes us  
pow'rfully, yet by *e* such gentle  
meanes, and such faire lights, that we  
willingly follow him: and upon the  
same



same ground, I conceive it f above f Eph. 2. 1.  
the strength of our nature, whose cor- &c.  
ruption is, by the help of God, g the g Rom. 3.  
light of his Scripture, and h mine 9. & 5. 12.  
owne experience so well known to 2 Cor. 5.  
my sinfull soule, that 14. 15.  
b Rom. 7.

68. I beleieve and to the glorie of 14. &c.  
Gods grace confesse, that we have a a Pro. 16.  
no preparation nor inclination to 1. & 20.  
this mercifull and effectuall Vocation, 24. Philip.  
and that b our morall Honestie, or 2. 13.  
naturall goodnes, c strength, d wis- b Gen. 6. 5  
dome or e Knowledge contribut no- & 8. 21.  
thing to our Vocation, nor cannot Ps. 14. 2. 3.  
worke our Conversion, which pro- c Jer. 13.  
perly is either Vocation it selfe or an 23. Mat. 7.  
effect of it: for when the Lord doth 18. Ioh. 6.  
pow'rfully call us, we must without 44. & 14. 6  
opposition or resistance turne back, d Rom. 8  
from our ill waies, and willingly fol- 7. 1 Cor.  
low those f pathes, through g which 2. 14. Tit. 3  
he leades us to Heaven, 3. 4.  
e 1 Cor.

69. These pathes being hard and 12. 7.  
stonie, most a unpleasant to our 2 Cor. 3. 5.  
corrupt nature, as b mortifying it, f Ps. 17. 5.  
and subduing it to the Spirit, which g Mat. 7. 14  
reviv'd, are made easie, by the assistance a Ro. 7. 23  
of Gods Spirit, who c freely doth in b Rom. 8.  
part deliver d his Elect from their 13.  
naturall 18. e Eph. 2. 4.  
5. Heb. 10.  
10. d Aa. 26.

Eph. 4.  
 24. Col. 3.  
 10.  
 f Col. 1. 10.  
 11.  
 g 1 Pet. 4.  
 11.  
 b Rom. 8.  
 29. 30.  
 a Psal. 32.  
 1. 2. Ro. 8.  
 33. Eph. 1. 7  
 b Isa. 53.  
 11. Rom.  
 4. 6. & 5  
 19. & 8. 34.  
 2 Cor. 5.  
 21. Phi. 3. 9  
 c 2 Cor.  
 5. 19. Rom  
 5. 10.  
 d Rom. 3.  
 24. & c.  
 1 Cor. 1. 30  
 e Rom. 8. 30  
 f Rom. 3.  
 28. Gal. 2.  
 16. & 3. 11  
 & 5. 4.  
 g Luk. 12.  
 32  
 a Rom. 3.  
 22. & c. &  
 5. 11. & c.  
 b Mat. 25;  
 34  
 c Ro. 9. 23

naturall corruption, and *e* renewing  
 in them *Gods Image*, *f* doth strengthen  
 them to do good Workes *g* to the  
 glorie of their Maker, who *b* thus  
*Sanctifies* those whom he hath *Call'd*  
*and Iustifi'd*.

70. *I Beleeve*, that *God Iustifies*,  
 both by a *pardonning sin*, and *b* *impu-*  
*ting righteousness*; and acknowledge  
 this *Remission* and *Imputation* an e-  
 ternall and free action of God, who  
 for Christs full satisfaction *c* doth re-  
 mit sin, and *d* impute unto the Sin-  
 ner his perfect righteousness, thus to  
 make him just before him, & give him  
 everlasting life; for certainly, *e* *God*  
*glorifies* all those, whom he hath *Iust-*  
*ified*: and as he *justifies f* freely,  
 without respect of *workes*, so *g* in mer-  
 cie he *Glorifies*.

71. *I Beleeve* then, that being  
*Iustifi'd* freely by the mercie of God,  
 through the *merits* of *Christ*, *a* which  
 our *faith* as a hand seizes, *thus* making  
 his righteousness ours; we are by the  
 same mercie and merits *Glorifi'd*: yea  
 so freely, that God *b* in his eternal will  
 hath *Predestinated* us to glorie, *c* to  
 manifest the riches of his mercie, in  
 our perpetuall happines.

72. I

72 I  
 we are  
 ding tha  
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73. I  
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74. I  
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72 I *confes* then, that *a* by grace we are sav'd; through *faith* apprehending that grace, God offers us in Christ, and not by *b* *workes*, least anie man should glorie in himselfe, if his *c* good deedes could purchase him that excellent felicitie, God hath prepar'd for the Faithfull.

73. I therefore *Expect* *a* the glorie of the children of God, *b* from his mercie and love to me, in Christ, in whom we are his *c* *Adopted Children*, and *d* so *Cobeyres* of his Kingdom: and not *e* by vertue of my *workes*, be they never so good: for though they *f* be commanded me, to *g* *testifie* my *obedience*, *love*, *gratitude* to God, *h* to *advance* his glorie and *i* *make* my *Vocation* and *Election* certaine, by shewing, *k* that my faith is not dead in my heart, but is a fruitful tree: and though againe, I be *m* created in Jesus Christ unto good works, and so resolve fully to walke in them, by the assistance *n* of Gods spirit, as being *o* the knowne *secundarie* way to everlasting happines: yet

74. I *Beleeve*, they cannot be a meritorious *a* *cause* of those infinit joyes, which  
neither

*a* Eph. 2. 8

*b* Eph. 2. 9.

*c* Tit. 3. 5.

&c.

*a* Rom. 8.

18

*b* 1 Pet. 1,

3, 4

*c* Eph. 1. 5.

*d* Rom. 8.

16. 17

*e* Ps. 16. 2.

*f* Eph. 2. 10

*g* Ioh. 14. 15

*h* Mat. 5.

16

*i* 2 Pet. 1

10

*k* Iam. 2. 26

*l* Mat. 7. 17

*m* Eph. 2.

10.

*n* 2 Thes.

2. 13

*o* Gal. 5. 6.

Eph. 2. 10

2 Pet. 1. 5

&c.

*a* Gen. 3. 2.

10. Deut. 9

4. Eph. 2.

8. 9. Tit.

3. 5.

See my

Catechism

269. &c.

b 1 Cor. 2. neither our wisest hearts can *b* con-  
 9. ceive, nor our best works *c* equal; as  
 c Rom. 8. there being no proportion of a finit  
 18. 2. Cor. and temporarie action to that infinit.  
 4. 17. and everlasting Life, which againe I  
 d Rom. 6. expect *d* from the grace and mercie of  
 23. God, through Christ, both in soule and  
 e Ioh 5. 18 of bodie: for though this shall die, and  
 29. corrupt; yet remembring Christs  
 f 2 Cor. 5. promises, *e* to raise all men at the  
 - 10. last day, and considering, that 'tis fit,  
 g Mar. 16. f the whole man receive for ever *g* the  
 16. Math. reward of his infidelitie and wicked-  
 25. 41. nes, or feel *h* th' effects of Gods boun-  
 Rev. 21. 8. tie:  
 b Mat. 25. 34. Rom. 6. 23. 75. I Beleeve, that *a* my *Flesh*, my  
 a Iob 19. *verie Flesh* shall by *e* the pow'r of  
 26. 27. Christ be then reunited unto my *Soul*,  
 b Ioh 5. 28 & 6. 54 never to be separated; but to enjoy  
 & 11. 25. both together *c* the fruits of Christs  
 c Rom 5. 9. & 6. 23. merits, *d* a perpetuall *e* fulnes of joy,  
 d Mat. 25. which surpasses all *f* conception and *g*  
 46. expression of man; my whole person  
 e Psal. 16. being made *h* so glorious, that neither  
 11. spirit nor flesh shall want anie thing  
 f 1 Cor. 2. 9. requisit to their full perfection.  
 g 2 Cor. 12. 4. 76. This glorious *Resurrection* be-  
 b Mat. 13. ing *a* proper to the *Elect*, is a free  
 43. gift of God to the secret members  
 a Ioh. 6. 54 & 11. 25. of

of Christs bodie, which is known by *b* Mat. 16.  
the name of *Church*. I Beleeve then, *13*  
that God hath here *b* a *Church*, or *c* Ezek. 36  
assemblie of men, calld by his *c* Spirit *26, 27*  
and *d* Word *e* unto the State of *d* Rom. 10.  
grace and Salvation, and that this *17.*  
*f* Assemblie is *Christs* spirituall and *e* Rom. 6  
mysticall *Bodie*. *22. & 8. 28.*  
*& c. Eph. 4.*

77. I call it *Spirituell*: for as *A-*  
*dam* is *a* the *Head* of the companie of *1. & c.*  
carnall men, who *b* live after the *i* Thes. 4.  
flesh, as being his Children, *c* engen- *7. 2 Pet. 1. 2*  
dred in his corruption: so those, who *f* Col. 1. 24  
*d* live after the Spirit, are the bles- *a* 1 Cor 15  
sed *bodie* of *Christ*, who is their *head* *47, 48.*  
by *f* Creation, *g* Adoption, *h* Redemp- *b* Rom. 8  
tion, *Sanctification* or *Renovation*. *13. Gal. 5. 19*  
*c* Ro. 5 12  
*d* Gal. 5  
*22. & c.*

78. I call it likewise *Mysticall* or *f* Col 1. 15  
hid. because *a* Gods *Election* and our *& c.*  
*Regeneration* are not things subject *g* Eph. 1. 5  
to the eye: and so the *Church* is *invi-* *b* 1 Cor. 1  
*sible*, her members being not seen, as *30.*  
they are *Elect*, though they be *visi-* *a* 2 Tim.  
*ble*, as men *b* professing the true Reli- *2. 19.*  
gion, and by their *c* holines, manifest. *b* Act. 2.  
ing their faith, *d* an effect of their *E-* *41. & c.*  
lection, & a way to eternall life. I say *c* 1am. 2. 18  
their Holines, 'cause, *d* Act. 13.  
*48. Eph. 2.*  
*10.*

79. I Beleeve, that Gods Church *2. Thes. 2*  
*13. Phil.*  
*15* *1. 29.*

a Cant. 4. is *Holie*, a all faire and without spot,  
 7. Eph. 5. yet not properly in her selfe: for be-  
 27. ing compounded of men, of whom  
 b 1. Kin. 8. the best is a Sinner, this *Holines* of  
 46. Isa. 64. the bodie is as his *Righteousnes*, *Im-*  
 6. putative; God imputing unto the  
 c Eph. 1. 5. Church the *holines* of Christ, which  
 Col. 2. 80. c covers her impurities: and as Gods  
 d Rom. 11. d gifts are without repentance; so

13. 14. 80. I *Believe* this holines so inhe-  
 2 Tim. 2. 19 tent a and well seal'd to the Church,  
 b Mat. 24. that she cannot b erre finally in  
 24. Ioh. those points of faith and manners,  
 10. 27. which work her damnation: for  
 Heb. 6. 17. though she c admits some errors, and  
 & c. d commits grievous sins; yet she's e re-  
 e. d. For call'd and reformed by her Lover and  
 prooffe of this see Lord, so that her f fall is not finall,  
 Rev. ch. 2. & 3. & nor her g sicknes to death.

my 62. 81. Her *members* then (by which I  
 Article. understand only *th' Elect*) either ne-  
 e Rev. 2. ver losing, or certainly a recovering  
 5. 16. their *donative* integritie in faith and  
 f Psal. 10. 8 all good workes, and Christ having  
 Luk. 22. promised her b a subsistence or being  
 31. & c. till the end of the World, I call her  
 g Ioh. 11. 4 *Infalible*.

a 2. Sam. 82. And in this respect of *continua-*  
 22. 9 13. tion from the Worlds beginning, un-  
 Lu. 2. 62. til  
 Rev. 1. 5. to  
 b Mat. 16.

- 8. 2. - 2. 22



to its end, and because, she's not <sup>17</sup> d  
to places and persons, but is or may <sup>a Mar. 28.</sup>  
be spred <sup>19. Act. 1.</sup> through all Nations, and  
consists <sup>8.</sup> of all sorts or degrees of  
persons: *I Beleeve her Catholique* or <sup>b Mar. 16.</sup>  
*Uniuersall*: although sometimes she  
be contain'd in a litle compasse, con-  
fin'd <sup>c</sup> to a Kingdome or Towne, <sup>Pfal. 147</sup>  
there being sometimes but few out-  
ward professors of the truth, and a-  
mong them but few, whose <sup>d</sup> faith &  
life be right: for though <sup>e</sup> many be  
call'd, yet few are chos'n, and those  
manie, who are thus call'd & not  
chosen, are often but a small number,  
compard unto the rest, who never  
heare Gods voice, <sup>f</sup> and know not his  
judgements.

83. Which being true, and so con-  
sidering the *Church* as *Visible*, and  
*Invisible*, a *Politique* and *mysticall* <sup>a Rom. 13.</sup>  
*Bodie*; I allow her two *Heads*, <sup>1. &c. Tit.</sup>  
*Beleeving* her, as a *Ciuill Bodie*, a sub-  
ject to *Kings* and *States*, under <sup>3. 1. 1 Pet.</sup>  
whom she subsists, and so oblig'd to <sup>a. 13. 14.</sup>  
all their Lawes <sup>b</sup> if just, that she sins  
against Christ her *Invisible Head*, to  
denie them her Obedience. <sup>b Act. 4.</sup>  
<sup>19. & 5. 29</sup>

84. The *Church*, which is likewise

a Gal. 5.

22. &c.

b Eph. 5.

24.

c Act. 4. 19.

& 5. 29.

a Ier. 31.

32. Rey.

21. 9.

b Eph. 5.

24.

c Mat. 28.

20.

d Deut. 10

20.

e Hof. 12. 6

f Hof. 2. 13

g 1 Cor. 7.

34. 1 Thef.

4. 1. &c.

a *Spiritual bodie*, the Assemblie of those faithfull persons, a who live and walke after the Spirit, must be b subject unto Christ in all things: for, all his *Lawes* are just, and there is c no authoritie, which on anie pretext may exempt her from her due obedience to Christ her *Husband, Head and Sonne.*

85. Considering Christ a as a *Husband*, and the Church as a *Wife*, I *Beleeve* her b subject to him, oblig'd to c obey all his *Lawes*, acknowledge him for her onelie *Husband and Lord*, d adhere to him, e depend on him, f forsake all false lovers, and g seeke to please him in all things.

86. Considering Christ a as a *Head*, and the Church as a *Bodie*, I *Beleeve*, there must be an union of the members with the head, and 'mongst themselves: so that they all receive b life from the head, and live among themselves in a holie union, which is call'd c *Communion of Saints*, having *Being, Life, Affections, Actions, Food, Faith, and Hope* common for certainly,

87 I Con

87. *I Conceive and Beleeve, that* a 1 Cor.  
all the members of Christs church 12. 12. &c.  
make but a one mysticall Bodie; Eph. 4. 15.  
*b Quickned by him; c Aiming as* 16.  
one man unto his glorie and the *b* Rom. 8. 9  
preservation and good of the Bodie; c A&T. 4.  
*d agreeing in the performance of the* 32. 1 Pet. 4  
Heads commandements; c *Breaking* 11. 1 Cor.  
one bread, and *f feeding* on his flesh, 12. 7. &c.  
the merits of his life and death, and *d* Ep. 5. 24  
*g the* graces of his Spirit; *b* *Yeelding* e 1 Cor. 10  
faith to his Word, *i Beleeving* his 16  
promises: and *k Expecting* his mer- / Ioh. 6. 55  
cifulfull Rewards. Rev. 13. 8.  
*g* 1 Cor.

88. This one Bodie of Christ having  
a manie Members *b* most fitly joy-  
ned together, to grow up into him, he  
hath *c* for the edification of his Bo-  
die, for the collection and perfection  
of all his Saints, and for the worke of  
the Ministerie, *d* given Apostles, Pro-  
phets, Evangelists, Pastors, Teachers,  
and so *e* sent manie labourers into  
his field and Vineyard. *I then beleeve*  
*f* that the Ministers of the Church  
must have from God their Commis-  
sion, either Extraordinarie, or Ordina-  
rie.

89. The Apostles, Prophets, Evan-  
gelists; Heb. 5. 4.

*a* Deut. 18 *g*elists, being Extraordinarie Mini-  
 18. Mat. sters, had (*i* Believe) *a* an Extraor-  
 28. 19. dinarie *Vocation*, seal'd by Gods spi-  
 Gal. 1. 1. rit, both inwardly and outwardly:  
*b* 2 Cor. 4. inwardly, *b* by a great knowledge of  
 6. his mysteries, and *c* strong motifs to  
*c* 2 Cor. 4. advance his glorie: and outwardly,  
 5. *a* by a good life, and by *e* the gifts  
*a* 2 Cor. 6. of tongues, miracles, propheties.  
 3. &c. Philip. 3. 6. 90. *a* The Leviticall Law being a-  
*e* 1 Cor. 12. bolisht, the Gospel Preacht and writ,  
 8. &c. and beleev'd by manie nations, those  
*a* Eph. 2. 15 holic men did die, and those gifts  
*b* Act. 1. 23 cease'd, and then succeeded and succeed  
 26. & 6. 3. *c* Ministers, who must be *b* call'd or-  
 &c. & 14. dinary, *e*xamin'd by the Church,  
 23. *c* Mat. 28 19. concerning faith, knowledge, good  
*d* 1 Cor. 2. life, then *e*lected and confirmed, for  
 1. &c. & 2. *c* the right administration of the Sa-  
 4. 5. craments, and *a* predication of Gods  
*e* Act. 20. Word, to give *e* their flockes what  
 1. they owe them, *f*full instructions in  
*i* Jer. 3. 15 faith and good manners, dissuasions  
 & 23. 4. from all sins, exhortations to pietie  
 2 Tim. 4. 2 and all *Christian* vertues, *g* meanes  
 2 Cor. 5. of reconciliation with God and  
 20. *b* men, *i* visits and comforts in their  
*b* Eph. 4. miseries, captivitie, diseases, death.  
 32. Phil. 10. &c. *b* men, *i* visits and comforts in their  
 10. &c. miseries, captivitie, diseases, death.  
*i* Ezek. 34 91. These *Ministers* being *a* Shep-  
 4. herds  
*a* Ezek. 34.

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heards, to feed the Church, must discharge their dutie, both *b* in publick *b* Tim. and in privat, both by *c* examples and *4.2.* counsels, *d* leading their flocks to *2.2* Cor. 6. green pastures and still waters, and *3.1* Tim. *3.12.1* Pet *5.3.* *e* taking care of a weak sheep, which cannot well follow the rest; *d* Psal. 23. and of that too, which goes astray. *2.*

92. These *Ministers* being likewise *e* Ezek. 34. *4* *a* Overseers, must watch over the flock, least grievous wolves enter the fold: yea least some of the Church *a* Aet. 20. *28. &c.* arise, speaking perverse things, teaching false doctrines, breaking the *Heb. 13.17* *Communion of Saints*. For though *b* *1* Cor. *12.21* &c. the members of the Church cannot say one to another, I have no need of you: sith even the feeble members are necessarie, and that in love and policie those members are adorn'd, which are lesse comelie: yet

93. *I Beleeve*, the Church must *a* Tit. 3. 10 not admit, and may expell all those, *Rev. 2. 14.* who erre *a* obstinately in points fundamentall, shaking the foundation of *15.* *b* *1* Cor. 5. *5.13.* necessarie saving truths; or who *b* live so sewdly, that they might infect the faithfull, with their vicious customs, and be a scandall to the

e Eph. 5. 8.  
d Cant. 6.  
10

Church, by their wicked conversation:  
for, the *Elect* being *c* children of light,  
and the Church compar'd to the *a*  
*Moone*, it becomes them to walke by  
light.

a Mal. 4. 2  
Rev. 21,  
23

94. Conceiving *Christ* a *a* *Sunne*,  
I call the Church a *Moone*. I Beleeve  
then, that she must borrow all her  
light from him. Although therefore  
the Church hath pow'r in things in-  
different, as concerning the time and  
place of Gods worship, fasts, feasts,  
postures, and other things, which in  
themselves are neither good nor bad,  
but left to each mans discretion: yet  
she must not *b* presume to alter or  
infringe the lawes of Christ, adde to  
them, or detract from them, or to  
impose upon his children and mem-  
bers, that is, upon her self, anie thing,  
*c* repugnant to the revealed will of  
her *Husband and Head*: but in all  
her decrees, concerning faith, discipline  
good manners, and anie great con-  
troversie, the Church, whether parti-  
cular, provinciall, nationall, or uni-  
versall, must in all her consultations  
and decisions, receive *d* her light only  
from *Christ* her *Sun*.

b Deut. 4. 2  
& 12. 32  
Rev. 22.  
18, 19.

c Eph. 5.  
24.

d Isa. 8. 10.  
Col. 2. 8.  
16. &c.

95. This



95. This *Sun* *a* shining in the *holie* *a* Psal. 16  
*Scripture*, as in his glorious firma- 4. Ioh. 5:  
ment, I gladly cast my eyes on him, 39  
there to behold and admire his *b* Heb. 11.  
beautie. As then I *Beleeve*, that *b* c Ioh. 3. 16  
there is a God, and *Beleeve* or Trust, Pro. 3. 5. 6.  
*c* in that God; so I *Beleeve* *d* to him, d Ioh. 7. 24  
giving assent unto his Word, and be- Act. 17. 11.  
ing *e* fully persuaded of its infallible a Psal. 119  
truth in all things, and namely, 160. Iam. 1  
18.

96. In *a* the declaration of Gods a Eph. 1. 9.  
nature, power, wisdom, mercie, justice b. 1 Tim. 3  
and will: in *b* the manifestation of c Act. 2. 1.  
his Son in the flesh, in *c* the gift of his &c.  
holie Spirit in *d* the Creation and e d Gen. 1. 1  
Rule of the World: *f* description of &c.  
mans State, both in *Adam* and Christ, e Dan. 4.  
*g* doctrines of faith and workes: b 34. &c.  
*confutation* of falshood and errors, f Act. 14. 17  
*i* *condemnation* and *correction* of sin. 17. &c.  
full affections and all vicious actions; Eph. 2. 1.  
*h* *narration* of things past: *l* *prophecies* &c. Tir. 3.  
of future: *m* *consolations* in mi- 3. &c.  
series: *n* *threatnings* of destruction g Exo. 20.  
and damnation for sin: *o* *promises* of i, &c.  
preservation and Salvation through b Mat. 4. 4  
Christ, whom with the armes of faith 7. 10.  
Mar. 12.  
24

i 2 Tim. 3. 16. k Gen. 1. 1. &c. l Gen. 3. 15. Ilz. 42. 9. Rev  
1. 1. m Ro. 8. 18. & 15. 4. n Deut. 28. 15, &c. Rev. 21. 8  
Deut. 28. 1, &c. Tit. 3. 3, &c.

and love I do embrace.

27. All these excellent things being  
contained in the *Scripture*, I beleve  
it a the chief Book of all, made by di-  
vine commandement, inspiration  
or speciall assistance of God, for the  
 studie and use of the faithfull, who  
may, yea must either read it, or hear  
it read, & endeavour fto understand  
and beleve it.  
1, 1, Gal. 1, 2. 1 Joh. 1, 1, &c. 1 Joh. 5. 39. 1 Thes. 5, 7.  
Rev. 1, 1, &c. f Mar. 22. 29, 2 Tim, 3, 15 g 1 Joh. 2, 2  
& 20, 31. Act. 26. 27

28. For though it be a *obscure*, in  
respect, of its *prophecies* and some  
deepe *mysteries*, and b to the Repro-  
bat, yet in respect of necessarie *truths*  
concerning faith and workes, it is  
c most cleare to them, who with an  
humble heart, fervent prayers, fre-  
quent reading, serious meditation, eli-  
gious intention seeke the meaning of  
it, making that *Holse Book* d the foun-  
dation of their whole  
faith, principles of their religion, rule  
of wisdom, justice and all vertues,  
and so preferring it to e all writings,  
books, tradirions, Canons or Consti-  
tutions, of Church or State, that it be  
f the

f the touchstone, to trie the truth and  
goodness of others.

99. By the name of Scripture, I Under-  
stand onely those Bookes of the  
Old and new Testament, which are  
call'd *Canonicke*; and as such received  
and belov'd by the Protestant or re-  
formed true Christian Church, which  
knows them to be the right Word of  
God, by *b* the effectual Persuasion of  
the *Holie Ghost*: by *c* their own Ex-  
cellence above the light of our nature;  
by their great Power, to *d* enlighten,  
move, comfort, & terrifie the divers  
hearts of men; by the satisfaction they  
give faithfull readers, both in faith and  
manners, by *g* the Accomplishment of  
what is prophesied in them; by *h* the  
Conformitie of their writers, when  
they handle the same matters: by the  
Consent of the Jewish & Christian  
churches: & so being assur'd, that they  
are such, doth shew, commend and  
command them to all Christians, in  
the name of her Lord and Head.

100. I say she commands them in  
the name of her Lord, for though the  
Church shew me these Bookes, yet  
their authoritie, is not from the

Church

Isa. 8. 20.

Act. 17. 2.

12.

Gal. 4.

2. 4. Heb. 1.

12.

Isa. 59

21. Psal.

119. 18.

Isa. 4. 42.

& 16. 13.

Deut. 4.

8. Psal. 119

129. 1 Cor

2. 7.

d Psal. 19.

7. 8.

e 2 Cor. 3.

6.

f Psal. 119.

104.

g Gen. 3.

15. Mat. 1.

18. Gen.

12. 2.

Numb. 1.

46 Isa 41.

9.

h Ioh. 5. 46

a Ioh. 4. 19

39

*b* Ioh. 4. 41 *b* church, but from God, whose written  
 42. *c* Word & wil they are, so sufficient &  
 6 Exo. 34. full, that *d* they are able to make the  
 27. *m*a of God wise unto salvation through  
 2 Tim. 3. faith in *C*. I. perfect in al good works.  
 15. &c.

101. The Scripture a containing  
 Gods Covenant of favor and blessings  
 both corporall and spirituall, tempoa  
 rall and eternall, to his faithfull and  
 obedient people: I Beleewe, it pleas'd  
 him as the onelie King of the Church,  
 to confirme and Seale his gracious  
 promises, least anie man, *b* whom  
 they concern, should mistrust or for-  
 get them. The confirmation was by  
 an Oath, God *c* swearing by him-  
 selfe, to blesse in Christ (the seede of  
 Abraham) all nations of the earth.  
 The Seales were and are Sacraments,  
 which represented to the Fathers, and  
 do still assure us of Salvation through  
 Christ: for though their matter did  
 differ from ours, yet their *d* signifi-  
 cation was the same even *c* Christ  
 the Lamb slaine, from the Worlds be-  
 ginning to its consummation.

*a* Gen. 17  
 1. &c.  
 Deut. 28. 1  
 &c. Ioh. 3.  
 16

*b* Heb. 6.  
 17, 18

*c* Gen. 22.  
 16. 18

*a* 1 Cor.  
 10. 3. 4.  
 6 Rev. 13.  
 8

102. These Sacraments being holie  
 signes of Christ, must have from him  
 institution, promise of grace, matter  
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and forme, with the analogie or correspondence between the element or sign, & the thing signifi'd in some proprietic. *I* Beloeve then that *Christ* a or dain'd the Sacraments, our holy Church hath now, appointing their matter and forme, by which matter he represents the inward effects of his grace b promis'd to those, who shall receive the signe, c in faith, love, puritie.

103, *Christ* being the a substance, or inward matter of the Sacraments, is likewise b th' inward Minister, giving or doing to the faithfull soules what the signes do to the bodies; for unto such the signes are not naked; but with the signes c they receive Ch. with al his benefits, the merits of his life & death: whereas the *Reprobats*, infidell, or wicked persons being not of Gods election, and so wanting the good disposition, which is requir'd in all worthie Communicants, or partakers of Christs merits, d receive the signes to their condemnation, missing the grace, which is not e ty'd unto the signes, nor shut in them. For though the signes be common to all the visible members of the church yet the grace signifi'd is proper to the

a Mat. 26,  
26, &c. &  
28, 19.  
b Mar. 16.  
16. 1 Cor.  
11, 28  
c See my  
Catechism  
487, &c.

a Rom. 6. 3  
Tit. 3. 5.  
Rev. 1. 5  
b Mat. 3.  
11. Eph. 5.  
25. 26.  
c Mar. 16,  
16. 1 Cor.  
11. 24. 25

d 1 Cor.  
11. 27, 29,  
e Act 10,  
47, Rom.  
2, 28, 29.  
& 4, 9. &c  
Gal. 5, 6,  
Heb. 4, 2

f Eph. 5. 25 the f sole elect to whom onlie the Sa-  
 26. 1 Pet. craments are most true signes g Seals.  
 3. 20, 21 h assurance of Gods love towards  
 g Rom. 4. them, in their Election, Vocation,  
 11 h Heb. 6 Justification, Sanctification and Glo-  
 17, 18 rification.

104. Considering them in this re-  
 spect of *Signes Seales, assurance, and*  
*means, not as a causes* of Salvation, I  
 esteem them greatly, yet never adore  
 them: and albeit the neglect of them  
 be dangerous, yea damnable, because  
 ordain'd and b commanded by Christ:  
 yet I Beleeve, that God being not  
 ty'd to the meanes and second causes,  
 manie men may be, and are say'd,  
 without the Sacraments or signes: for  
 Christ being th inward matter and  
 Minister of them, may supplie the  
 want of outward matter and Mini-  
 sters,

105. Whom I Beleeve to be on-  
 ly a the Stewards of Gods mysteries,  
 those men who are lawfully call'd for  
 the dispensation of their Lords word  
 and c Sacraments: yet I dive not in-  
 to their intentions, nor consider their  
 worthines, for the efficacie of the  
 Sacraments: but observing Christs  
 Institution

a 1 Cor. 4.  
 1.  
 b Mar: 16.  
 15. Rom.  
 1. 1. 2 Cor  
 5. 19.  
 c Deut. 33.  
 10. Mar. 28  
 19. Heb. 5.  
 4



Institution, in their words and actions  
I rely on d his promises, for my pre-  
sent consolation, and future Salvati-  
on.

d Mar. 16  
16. Ioh. 6  
51.

106. The outward matter of the  
Sacraments being a Water and  
b Bread and Wine, are sanctifi'd by  
prayers and the Word of God, chiefly  
such words as containe the Institution  
of the Sacraments : and this Sancti-  
fication doth not consist in an altera-  
tion of the substance or qualities of  
the elements, but in a change of their  
common use into a holie signification,  
for being thus Sanctifi'd, or set a part,  
the water sprinkled, the bread broken,  
and the wine pow'r'd, both given, ta-  
ken, eat, and drunk, ( which actions  
with the words of Christs Ordinance  
and promises, are the formes of  
the Sacraments ) they represent spiri-  
tuall things under corporall shapes :  
the Water in Baptisme signifying  
the washing of my soule, from all her  
filth and sins, by the blood of Jesus ;  
and the molifying of my hard heart,  
by the pow'rfull graces of his Spirit,  
and the Bread and Wine in the Lords  
Supper representing d my Spirituall  
nourishment

a Mat. 3.  
11  
b 1 Cor. 11  
23. &c.

c Tit. 3. 5.  
d Ioh. 6. 55

e Rom. 5  
19. 27 nourishment, by the *flesh and blood* of  
Jesus; e the merits of his life and  
death.

107. And as this nourishment could  
not be represented by the signes, if  
their substance should not remaine; I  
a 1 Cor. 11 Beleeve and Professe, that a the  
26. &c. 1 Bread and Wine in the Lords Supper  
retaine their whole substance, as well  
b Rom. 6. as b the Water in Baptisme: and  
3 that it is against Scripture, reason, and  
the nature of Sacraments. to imagine  
anie substantiall alteration or annihi-  
lation of the signes, in either of the  
Sacraments. Then to fancie in them  
e Ioh. 6. 6 c a corporall presence of Christ, as is  
beleeved by manie men, is likewise  
against Scripture, reason, and the na-  
ture of all bodies, although glorious:  
for, notwithstanding their agilitie,  
impassibilitie and glorie, d they are  
d Luk. 24. and must be finit, have their naturall  
39. 40. length, breadth, and depth, and occu-  
p 1oh. 20. 27 pie a place.

108. These two, Baptisme and the  
Lords Supper, alreadie named twice  
are the onelic Sacraments, which I  
beleeve, Christ left unto his Church  
a Ioh. 3. 5, to represent her spirituall a genera-  
tion

tion and *b* refecti<sup>o</sup>n: for, the faith, *b* Ioh. 6, 51  
full faith truly in their reception what *54*  
the signes signifie, their new birth un-  
to Christ, and nourishment by him.  
Besides these two, *I Acknowledge* and  
receive no other.

109. *Baptisme* being the first, not  
by its dignitie: (for, they are both a-  
like holie and excellent:) but by rea-  
son of its *a* institution and significa- *a* Ioh. 1, 33  
tion, *I Define* it to be, a *Sacrament*, & 4, 1, 2  
which by its matter applyed with the  
forme, represents and scales unto us  
*b* the remission of sins, *c* mortificati- *b* Luk 3, 3  
on of the flesh, *d* renovation of the *c* Col. 2, 11  
Spirit, and *e* adoption in Christ: who  
*f* infusing his grace into our hearts, *d* R. m. 6.  
changes our carnall affections into  
spirituall, softens our stonie hearts, *e* Eph. 1, 5,  
*g* purifies our corrupt nature. *f* Ezek 1-1.  
*g* 1 Cor. 6, 11

110. Yet *I say not*, that these things  
be *I* alwayes done in *Baptisme*:  
for considering, that *a* Abraham was  
justifi'd, and in Gods Covenant, be-  
fore he had receiv'd the signe of *Cir-*  
*cumcision*, a scale of the righteousnes  
of the faith, which he had being yet  
uncircumcis'd: *I Beleeve*, that our  
*Regeneration* may be, and is wrought  
sometimes

Sometimes before Baptisme, in men of  
 discretion, who have the right know-  
 ledge of God, and faith in him, and  
 love to him, and sometimes, long af-  
 ter Baptisme: for God begeth us when  
 he will, by the outward seed of  
 his Word, and with the inward motions  
 and motions of his Spirit, and by fide-  
 gress, doth renew and Sanctifie us.  
 ¶ III. As this Sacrament is the first  
 visible seale of Gods covenant, it must  
 not be denied them, who desire it,  
 if their knowledge, faith, repentance  
 and good life declare them fit to be  
 receiv'd into Christs flock. And since  
 it is certaine, that Gods promises  
 made to us, belong likewise to our  
 children, whose God he promises to  
 be, & whom Christ embrac'd and  
 blest, testifying, that they have right  
 in the Kingdome of heav'n. And since  
 again, the Circumcision of the Jews,  
 (which our Baptisme succeeds) was  
 ordained by God, even for babes of  
 a eight dayes old; we must believe all the children of  
 them, who are probably thought to  
 be in the alliance of God, may well  
 receive the signe and seale of that  
 covenant

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covenant, in which likewise *b* they are; and the earnest of that Kingdom, which by the grace of God, and by vertue *c* of his free promises, doth belong unto them.

113. In the reception of this Sacrament, we give our names to Christ, and *a* become his Souldiers, to fight under his white Banners of *b* love, *c* meekenes, humilitie *d* sinceritie, truth, *e* discretion, chastitie and *f* all vertues, against *g* malice, hatred, pride, falshood, *b* lust and the foule troupe of all vices, which warre against us, under the black Standards of the Devil, the World and Flesh. Albeit then I confesse, we *i* deserve death, to forsake Christs colors, and turne to his and our enemies: yet being graciously recall'd by him, if we return to him, and by faith accept the pardon, he offers to sinners,

114. I Belceve, that after Baptism, we may *a* Repent ofren, and be receiv'd into favor by him, *b* who knowes what is in man, and how *c* the wisest erres, *d* the strongest falls, *e* the holiest finnes: and therefore *f* affords his Elect, with such effectual grace,

282330

E

that

*b* Gen. 17.  
7. Ro. 4. 16  
*c* Gal. 3  
27. 29.  
*a* 2 Tim. 2  
3 4.  
*b* Ioh. 13.  
35,  
*c* Mat. 11.  
29.  
*d* 1 Cor. 5. 8  
*e* Tit. 2. 5.  
*f* Tit. 3. 2,  
&c. 2 Pet.  
1. 5. &c.  
*g* Eph. 4. 31  
1 Pet. 2. 1.  
*b* 2 Pet. 3. 3  
*i* Rom. 6.  
23. Gal. 3.  
10.  
*a* Mat. 3. 2.  
& 6. 12.  
Act. 26. 20  
*b* Ioh 2. 25  
Act. 1. 24  
*c* Psal. 19.  
12. 1 Cor.  
3. 20.  
*d* Pro. 24.  
16.  
*e* 1 Ioh. 1. 8  
*f* 2 Cor.  
12. 9. 1 Ioh  
5. 18.

**g** 1 Ioh. 5. that they *cannot* have mortall falls;  
**16.** not commit the sin *g* unto death, *h*  
**h** Mar. 3. that impudent and malicious opposi-  
**28. &c.** tion or deniall of the Lords truth,  
**Heb. 6. 4.** knowne by the testimonie of the Ho-  
**&c. & 10.** lie Ghost, convincing mans rebellious  
**26. &c.** heart.

**115.** Allowing *Repentance*, and  
 knowing it necessarie in men of dis-  
 cretion before the Reception of ei-  
 ther Sacrament, yea before pray'rs,  
 and anie action or service, we intend  
 to our God: *I conceive it to be*  
**a** a true sorrow for all our sins: be-  
 got in our hearts by Gods Spirit and  
 the filiall consideration of the infinit  
 Majestic of our gracious God and lo-  
 ving Father offended by our sins, *b*  
 which we humbly confess, and hear-  
 tily *c* detest, resolving seriously never  
*d* to displease our God willingly, but  
*e* to serve him faithfully in all things,  
*f* shunning all occasions of Sinne:  
*g* vowing to keep his holie lawes, and  
 make to our neighbours all possible  
 and due *b* satisfaction or restitution  
 of name, goods, losses, and to give  
 them an *h* information of the truth,  
 if we have misled them, and withall  
*k* begging

**a** 2 cor. 7.  
**9. &c.**  
**b** Psal. 51.  
**3. 4. 1 Ioh.**  
**19.**  
**c** Ro. 12. 9  
**d** Pro. 3. 7.  
**e** Deut. 11.  
**13.**  
**f** Isa 1. 16.  
**17.**  
**1 Thes. 5.**  
**22. 1 Pet. 3**  
**10. &c.**  
**g** Psal. 119  
**106.**  
**h** Luk. 19.  
**8.** See the  
 end of the  
 755. An-  
 swer of my  
 Catechism  
**i** Eph. 4.  
**25.**

*k* be  
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& begging Gods pardon, which we be- & Psal 51.  
 lieve, & he will grant for Christs sake, 1, 2, 3.  
 and for him freely *m* granting ours 1 Mat. 21,  
 to those, who have offended us, al- 22. Eph. 1.  
 though *n* they do not desire it, and 7.  
 praying heartily for them. *m* Mat. 18.  
 28. &c.

116. Who by Gods speciall grace  
 hath this true *Repentance*, with a right  
*Faith* of him, to him, in him; *Belee-*  
*ving what a he is, hath b reveal'd &*  
*c promis'd*, yea, *d applying* unto him-  
 selfe his gracious promises, and wholly  
*e* relying on them, may most comfort-  
 ably receive both *Sacraments*, or ha-  
 ving once receiv'd the first, be often  
 admitted unto the participation of  
 the second; concerning which this is  
 my *Faith*, that 'tis

117. *A Sacrament*, in which by *a*  
*Bread* and *Wine* God represents to us  
 our *b* spirituall and perfect nourish-  
 ment and preservation to eternall life  
 by *Christs* bodie and bloud, and *c* our  
 communion with him, and scales  
 unto our soules his free and frequent  
 promises *d* of remission of sin, *e* of a  
 blessed resurrection, *f* of everlasting  
 life, and of his *g* love and *h* protection  
 by the merits of his sons obedience:

*k* Luk 22. for certainly, this *Sacrament* is *k* a  
19, 20. noble *Token* of Gods constant love  
towards us, a sure *Earnest* of his  
glorie, a known *Scale* of his promi-  
les, and *l* a faire *Remembrance* of the  
1 Luk 22, disgraces, paines, torments, *Christ* en-  
19. 1 Cor. dur'd in his life and death.  
11. 26.

118. *I* say disgraces, paines, tor-  
ments: for, *I* *Beleeue*, that this *Sa-*  
*crament* is a *Memoriall* of the *humili-*  
ation, not of the *glorification* of  
*Christ*, whom then we consider *a* en-  
during, not reigning; in paines, not in  
pleasures; in infamie, not in glorie:  
*a* 1 Cor 11. So that the breaking of the bread, and  
26. powring of the wine represent us the  
torments of *Christs* flesh, and the ef-  
fusion of his blood; the first *b* tor-  
tur'd, the *c* second shed, for the food  
of our soules, in the remission of our  
sins, and assurance of everlasting life.

119. And *thus* are they made *a*  
our Soules food. As we take bread &  
wine and our outward senses see, feel,  
smel & tast but the signes, our soules  
*b* behold the thing signified by them, the  
Isa 53. 3 *verie* flesh and blood of *Christ*, which  
&c. then we eat & drink, beleeving sincerely,  
Rom. 3. 24 that by *b* his paines, ignominies and  
&c. Gal. 3. 24 righteousness

righteousnes, both in his life & death, <sup>c</sup> Mar. 5. 17  
yea in his Sepulture, he made satisfac- <sup>Rom. 5. 19</sup>  
tion to Gods justice for us, delivering <sup>Philip. 3. 9.</sup>  
us from everlastings death, and <sup>Heb. 10. 7.</sup> <sup>d</sup> pur- <sup>d</sup> Heb. 9.  
chasing eternall life for us; and in that <sup>15.</sup>  
faith, our soules live here, fast (as it  
were) by *Christs merits*, and strong  
with hope, to enjoy his glorie.

120. 'Tis then onely *a* by Faith, <sup>a</sup> Ioh. 6. 47. 48.  
not *b* by the mouth of the bodie, that <sup>b</sup> Ioh. 6. 62.  
the *Elect* eate and drinke the flesh <sup>63.</sup>  
and bloud of *Jesus*: for, his glorious bo-  
die being *c* in the highest Heaven, is <sup>c</sup> Eph. 4. 10  
not fit meat for our stomachs: neither  
can it be present in, with, or under the  
signes, but by a Sacramentall signifi-  
cation. I Beleeve then, that *Christs bo-*  
*die* is present but *Sacramentally*, by  
signification or representation of  
*Christs effects*, and of the merits of  
his whole humanitie, which then I see,  
take, eat by *faith*, the eye, hand and  
mouth of the Christian Soule, apply-  
ing that to me, which Christ acted and  
endured for me. For though *Christ*  
be not in the bread and wine, else *Re-*  
*probat* and Dogs might then eat him :  
yet

121. I Beleeve, he's present in the

*a* Psal. 139. *Sacrament* *a* by his Divinity, & there  
7. &c.

*b* 1 Cor. 10. 16. I adore him. He's there, *b* by commu-  
nication and a free grant of his me-  
rits, and by faith I doe embrace them.

*c* Luk. 22. 19. 20. He is there, *c* giving grace, and pro-  
mising glorie; and I receive him be-  
*d* Ibid. leeuving. And since this *Sacrament*

was ordained by him, *d* under both  
kinds of bread and wine;

122. *I* Beloeve, it must be admi-  
nistred and receiv'd in both kinds, as  
well to signifie our perfect nourish-  
ment; as to refresh in our memories  
the torments of Christs flesh, and the  
effusion of his blood. *I* Esteem then

*a* Mat. 26.

27. Mar.

14. 23.

1 Cor. 11.

26. 27.

*a* the deniall of the Cup, *a* Sacrilegi-  
ous mutilation of the *Sacrament*,  
and a dangerous diminution of its  
signification. And since the matter of  
the Sacraments is appointed by Christ  
and that they are intended to signifie  
our Spirituall Generation and Re-  
fection, and so be likewise Remem-  
brances of Christs life and passion;  
as these things are already prov'd;

123. *I* Esteem them greatly abus'd,  
if mixt with any other matter, or ad-  
ministred and receiv'd, to anie other  
ends. The mixture then, or addition

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of oile and salt, with, or to the water  
 in Baptisme : the *Baptisme* of  
*Bells* : the celebration and reception  
 of the *Lords Supper*, *a* in the honor  
 of *Saints*, and upon their *Reliques*, or *a* Luk 22  
 for *b* confirmation of leagues, trea- 19.  
 ties, bargaines; for the *prooffe* of de- *b* 1 Cor.  
 nyed rights, or of suspected innocence, 11. 16.  
*cure* of diseases; happie *successes*, or *a* Mar. 11,  
 the like ends: and the keeping or car- 25.  
 rying of the consecrated bread, for de- *b* Deut. 5.  
 votion or adoration, are most super. 32.  
 stitious and idolatrous profanations *c* Isa. 29.  
 of the *Sacraments*, and so hainous 13. Mar. 7.  
 sins against *God*; 6, &c. Col.  
 2, 8, 16,  
 &c.

124. Who being *a* the *Lord* of all  
 things, and having vouchsafed to ma-  
 nifest to men, in what fashion he will  
 be serv'd by them; 'tis (*I Beleeve*)  
*b* an intolerable *presumption*, to al-  
 ter or *break* willingly the lest of all  
 his *Laws*: & 'tis also a great blindnes,  
 to thinke to please him in *c* that way,  
 which he doth not approve, after the  
 traditions of men.

125. To receive then the *Sacra-*  
*ments* otherwise then he doth ap-  
 point, and to \* *serve* him in *Images*,  
*Statues*, *superstitious ceremonies*, I-  
 things.

See my  
Catechisme  
959. &c.

Concer-  
ning oaths,  
See my Ca-  
techisme  
Question  
605. to  
626.

*idolatrous and will-worship, pilgrimages, vowes, prayr's and confessions made unto Angels and dead Saints, b feasts and fasts kept from them, and oathes taken by them, cannot have his gracious regard, as things pleasant to him: but justly draw his curse, as abominable folies. Yea,*

126. *I Beleeve, that Vowes and Praiers made unto God alone, and Oathes taken by him, if they be such, as he doth not require, nor in that fashion, he approves: such as prayers in unknowne tongues, and concluded by the name, merits, mediation of anie other, then of Christ, are abominations before him.*

a Concer-  
ning Pray'r  
& al things  
belonging  
to it, See my  
Catechisme  
from the  
Question  
875, to the  
end of the  
Book, and  
likewise the  
2 commandement.

127. And such *I doe esteeme* all light, false, unjust vowes, a prayers & oathes: and amongst them, those foolish, rash and impossible vowes of povertie, chastitie, obedience, which are held by manie persons, such hie Actions of Religion, that those have got the speciall name of *Religious*

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*gious, b* who make such vowes to *God*, the Virgin *Mary*, & some chief Frier.

*b* See my  
Catechisme  
544. to 567

128. And as the making of such  
vowes, and taking of such oathes doe  
doubtles greatly offend *God* : so  
*I Beleeve* : he is highly displeas'd,  
at the breach of all vowes, promises,  
oathes, which in themselves are just  
and rightly made, either to him or  
anie man : for, he hates both the  
commiſſion of ill, and the ommission  
of holie duties, and of just pro-  
mises. Yea anie thing whatsoever  
against his holie *Law*, whether  
it be in thoughts or affections, words  
or actions, great or little, is odious to  
that pure and righteous *Spirit*, whose  
*Law* a being spirituall and generall,  
the whole man is *b* subject to it, and  
ejudg'd by it.

*a* Rom. 7.

14.

*b* Levit. 19

17. Ma 17.

1. 2.

*c* Mat. 5.

28. Rom.

2. 16

129. By *Gods law*, *I conceive*  
the declaration of his Will, in the ho-  
lie Scripture, wherein it hath pleas'd  
him to manifest fully a what he loves  
and abhorres : and so to command  
us the first, and forbid the second.

*a* Psal. 45.

7.

130 *I Beleeve* then, that all In-  
junctions and Prohibitions, which  
concern men in generall, about faith  
and

and good works, must be diligently both beleev'd and observ'd. Yet since the Lord himselfe hath for our ease made a *compendium* of his morall Law in a ten precepts, and Christ hath reduc'd faith or knowlege to two heads *b* of God and of himselfe; having declar'd my faith, concerning God, Father, Son, holie Ghost, and manie other things, and intending to set it down fully concerning Christ, I will now speak onely of those ten *Commandements*, and briefly thus.

*a* Psal. 19. 131. I Beleeve them *a* the just and perfect rule of morall honestie, finely and fully, although succinctly, expressing our duties to God and man, and forbidding what may offend either. I say fully, for in their brevitie, we must wisely *b* understand the whole, by a part; the generall, by the speciall; prohibitions, by injunctions; inward duties, by the outward; and on the contrarie, outward duties, by the inward; injunctions, by prohibitions; the speciall, by the generall; and a part, by the whole.

*b* See my Catechism 588:

132. All these ten *Commande-  
ments* containing each speciall mat-  
ters, may be yet reduc'd to a two *a Mat. 22.  
Heads*, the Love of God, and Love *37, &c.*  
of the Neighbour.

133. Who then *Loves God*, *a Deut. 6, 5*  
all his heart, soule, strength; as a good *See the*  
child loves his Father; regarding him *Proofes of*  
above all things; rejoycing in his per- *this Ar-*  
fections, magnifying his *name* and *Catechism*  
workes, inviting all men to his love, *506. 507.*  
all creatures to his praise; fearing to  
displease him, and seeking to please  
and serve him, in that way he pre-  
scribes; adoring him alone; having no  
faith, no hope, but in his wisdom,  
pow'r, goodness; for what concerns  
the soule: seeking health, ease, ho-  
nors, riches, but from him and by  
lawfull meanes, enduring patiently  
his corrections: being thankfull for  
his blessings, and in all things submit-  
ting his wil unto his, doth (*I Be-*  
*leeve*) fulfill the Commandements  
of the first Table, which concerne  
God and his service.

134. And who in and for God *a Levit. 19*  
*loveth his Neighbour* as himselfe, *18.*  
doing what he can lawfully, *b Col. 3. 16*  
*to in-* *Iam. 5. 19.*  
*struct* *20.*

c Levit. 19  
 17. Gal. 6.  
 2.  
 d Heb. 3.  
 13. & 10.  
 24.  
 e Isa. 58. 6.  
 7. Job 16.  
 5. Mar. 5  
 47. & 10  
 12. Eph. 4.  
 29. Tit. 2.  
 2. & c. Phil.  
 7.  
 f Mat. 18.  
 35.  
 g Rom. 13.  
 8. & c.  
 a Pro. 24.  
 16.  
 b 1 Ioh. 3.  
 4.  
 c Deut. 28  
 1. & c.  
 d Deut. 28  
 15. & c.  
 e Ro. 7. 12.  
 f Ro. 8. 3  
 g Gal. 3.  
 21. Heb. 7.  
 18. & 9.  
 h Isa. 44. 6.  
 Rom. 7. 15  
 & c.  
 i Ro. 3. 20

struct him, in the right and full know-  
 ledge of the Lord, c to divert him  
 from sin, d exhort him to vertue, help  
 him e to lead a holie and sweet life,  
 wishing, praying for him what is ne-  
 cessarie for his present and future  
 happines; & f freely, hartily, and fully  
 pardoning him all faults, doth like-  
 wise g fulfill the commandements  
 of the second Table, concerning his  
 Neighbour.

135. But because this love towards  
 God and man cannot be so pure and  
 perfect, in the state of our corrupti-  
 on, but that a we sin daily against  
 both, and so b transgresse the law  
 of God; and by our transgression  
 lose c the blessing promis'd unto  
 its observers, and do daily incurre  
 d the curse threatned unto its trans-  
 gressors, I Beleeve & confess, that  
 though the Law be e just, holie and  
 perfect in it selfe: yet f by reason of  
 our weaknes, since the fall of Adam,  
 it is not g sufficient to Salvation.

136. Sith then my workes are a  
 imperfect, I Beleeve, my faith must  
 supplie their want. And since b the  
 Law cannot save me, but, rather  
 condemnes

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e condemns me; I borrow the *help* of e Gal. 3.  
 my *faith*, d *beleeving* God, for my <sup>10.</sup>  
 righteousness or justification, And d Rom. 4.  
 because it is not enough, to beleeve, e Ioh. 14. 1  
 in God e without *Christ*, this is my & 17. 3.  
 Heartie Faith in him, and Verball  
 Confession of him, besides those  
 points, I have already toucht concer  
 ning him:

137. That a God, Father, Son, a Eph. 1. 3  
 Holie Ghost having in mercie Elect- 4.  
 ed some men, it pleas'd that onelic b Eph. 1. 4  
 wise and gracious spirit, to give them & c. Philip.  
*Christ*, as b the effectuall meane of 1. 29.  
 their Election, and c sole cause of c Act. 4. 12  
 their Salvation. 'Twas then decreed, Tit. 3. 4,  
 & c.  
 d that the second Person of the in- d Gen. 3.  
 comprehensible Trinitie should as- 15. Ioh. 1.  
 sume mans nature, thus to be e made 14.  
 to Gods Elect, wisdom, righteousness, e 1 Cor. 1,  
 sanctification and redemption. 30.

138. And least our Nature should be  
 corrupt, sinfull in *Christ*, if as man he  
 had descended from Adam, a by na- a Rom. 5.  
 turall generation: it was likewise 12. Eph. 2.  
 decreed, that b a pure and perfect 3.  
 bodie should be formed by the power b Isa. 7. 14  
 of God, of the purified substance of a  
 faithfull Virgin, without the help or  
 seed of man.

a Gal. 4. 4.

b Luk 1.

38.

c Luk 1.

34. 35.

d Ioh. 3.

16. Heb. 1.

3.

e Mar. 1.

18. 19

11 Cor. 3.

6.

139. And as this was eternally decreed, so I beleeve, it was perform'd in the appointed and full time: for, the blessed Virgin *Marie* beleeving Gods message, and b consenting to be made a *Mother*, without anie carnall knowledge of man, did by the power of the *holie Ghost* c conceive that wondrous *Child*, who by an eternall *Generation* is d the Son of *God*, without *Mother*: and by temporall conception, e the Son of *Man*, without *Father*.

140. *Mans nature in Christ* subsisting not in it selfe, but in the Person of the *Word*, I Beleeve, that in one instant, *Christs* whole humanitie bodie and soule was form'd; created & assum'd, or taken up by the second Person of the Divinitie, in such a strait and perpetuall union, that it did never subsist without the *Word*, who assum'd the nature, not the person of man: so that in *Christ* there is but one divine, eternall and indivisible a Person, in, to, by which, our whole nature, soule and bodie hath its subsistence, abiding or standing; yet adds nothing unto the *Deitie*: for *God* being

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being *b* perfect, simple & *c* eternall, *b* Exo. 3.  
he can receive no addition, composi-  
tion, *d* alteration, passion.

141. The *Vnion* being *Personall*,  
of two natures in one *Person*: *I*  
*Beleeve*, that as *a* the *Person* of  
*Christ* can not be divided: so his *Nat-*  
*ures* are not, can not be confoun-  
ded, but still retaine their essentiall  
proprieties: the divine being *b* eter-  
nall, *c* infinit, *d* omnipotent, *e* omni-  
scient: and the human, temporall, fi-  
nit and *f* once passible, having *g* a be-  
ginning of time, and limits for *b*  
knowledge, power and place. For  
though *Christs* human pow'r, know-  
ledge, wisdome were great and ex-  
cellent: yet

142. *I Beleeve*, they were finit, so  
that all things were not possible and  
*a* known unto him, as man, although  
*b* as God, he knew, could doe all  
things, which are not contradictorie.  
*I* say therefore, that although *Christs*  
*Person*, (to whom the proprieties of  
both natures are common) knew all  
things in the wombe: yet it was not  
by his human nature, by which he be-  
ing born, *c* increased in wisdome,  
learning

*b* Exo. 3.  
14.  
*c* Deut.  
33. 27  
*d* Mal. 3, 6  
*a* 1 Cor. 8  
6.  
*b* 1 Tim. 1  
17.  
*c* Psal. 139  
7, &c.  
*d* Gen. 17.  
1.  
*e* Psal. 139  
1, &c.  
*f* Mar. 10.  
33, 34.  
*g* Luk 1.  
31.  
*b* Luk 2.  
52.  
*a* Mar. 13;  
32.  
*b* Mat. 9.  
2, 4.  
Ioh. 2. 25,  
& 21, 17.  
*c* Luk 2.  
52.

learning new things by daillie experience. And thus *I Beleeve*, he was born.

143. Although his bodie was by the power of God formed in 'an instant to the requisit growth, for the reception of the soule, yet he was in the *Virgins womb*, and grew in it to greater strength, *a* till the dayes were accomplisht, that she should be deliv'ed.

*a* Luk 2.6.

144. And then the *blessed Maid* brought forth in *a Beth-lehem*, and *b* in stable, the *Maker* of heaven and earth, who then *c* appeared to the world, in the shape of a poore *Servant*, in the forme of a weak *Infant*, whom beholding with the strong eyes of faith, I most humbly *adore*: for,

*a* Mat. 2.1.

*b* Luk 2.6

7.

*c* Phil. 2.7

145. *I beleeve*, that that Infant was not only *man*, but *God*, *a* who ought to be ador'd, & is still *God* and *Man*, *Man* to doe and endure then for me, that is, *b* in my stead and for my good, what I could not, yet ought both to doe and suffer: and *God*, to give infinit price, efficacie or force unto the actions and passions of the  
Humanitie,

*a* Mat. 4

10.

*b* Rom. 5

19.2 Cor.

5, 21.

Humanitie and *e* apply them to me. *e* Ioh. 6. 33  
 146. *I* Relie then wholly on the *51. Rom. 5*  
 merits of Christs obedience to Gods *10.*  
 Law and of his sufferings for my sins: *a* Mar. 5. 17  
*Reserving* *a* he exactly observ'd *Rom. 5. 16*  
 the Law for me and *b* fully satisfi'd *Philip. 3. 9*  
 his offended justice: and so by his *b* Isa 53. 5.  
 pains and righteousness both origi- *Rom. 3. 24*  
 nall and actual, redeemed me from *&c. Gal. 3.*  
*e* sin, *d* death, *e* hell, and purchast *10. Heb. 2.*  
 me *f* grace, *g* life, *h* Heaven. *9. & 9. 26.*  
 147. *Christ* then is *a* all my hope, *28.*  
 my *b* onely Mediator of redempti- *e* Tit. 2. 14  
 on and intercession: through whom *d* 1 Cor.  
 I live on earth *e* in grace, and shall *19. 55.*  
 in heaven *d* in glorie. To procure *e* Mat. 16  
 me both these, and also to shew me *18.*  
 examples of *e* humilitie, meeknes, *f* Eph. 2. 5.  
*f* patience and all vertues, my *g* Col. 3. 4.  
*Saviour* *g* was borne amongst beasts, or *h* 2 Cor. 5.  
 in their place *h* subject to my passi- *1. Heb. 10.*  
 ons and infirmities, yet *i* without *19.*  
 sin or disorder: *k* circumcis'd the *a* 1 Tim. 1.  
 eighth day, *l* carried into Egypt: *b* 1 Tim. 2  
 Persecuted through all his life which *5.*  
 having led most holily, humbly, pain- *c* 2 Tim. 1  
 fully, patiently, and miraculously, *1, 2*  
 chiefly the three last yeares, in *d* Ioh. 6.  
*g* Ioh. 1. 7. *h* Heb. 2. 17. *i* 1 Cor. 5. 21. *e* Luk. 2. 21.  
*l* Mat. 2. 14. *m* Ioh. 15. 20.

F which

23. Luk 23. which by his mightie wonders and  
33. 46. divine instructions he manifested his  
26. Mar. 26. *Deitie*, he ended it, by an ignomi-  
39. nious and cruell death, drinking at  
p Isa 63.3. last the full and bitter cup of Gods  
9 Joh. 19. indignation against sin and sinners,  
34. p treading alone the Winepresse of  
1 Rey. 7. Gods wrath, and shedding all that  
14. Joh. 1. precious blood, which is our bath  
7. and / one the purgation.

2 Isa 53. 148. I *Believe* then, that as he  
34. Heb. 2. did represent us, he was in his *human*  
9. nature b expos'd unto the wrath of  
b Gal. 3. God, which his innocent Soule so  
13. lively apprehended, that she was c  
e Mar. 14. heavie unto death, then by the helpe  
34. of the *Deitie* supporting the *Humani-  
15. tie* in all her tentations without  
e Heb. 2.9. sin, yet not affording her present con-  
& 9. 26. solation in her excessive griefes, e en-  
28. doring for all his Elect th<sup>e</sup> eternall  
paines due to their sins, and so ma-  
king to God satisfaction in that na-  
ture, yea in both parts of that nature,  
which had offended him.

4 Mar. 27. 149. For, unto a this fearefull  
46. apprehension and spirituall sense of  
b Luk 12. Gods indignation, b which (I *Be-  
50. Ioh. 12. lieve*) he had often, were added e  
27. most

most grievous torments, his pure bo-  
die endur'd, from his birth-day, to  
the last moment of his life: so that  
he was both in *soule* and *body*, and  
in his life and death, *c* wounded for  
our iniquities, bruis'd for our trans-  
gressions, *d* curs'd for our sake, and  
kill'd to give us life; as these being  
the end of his *Incarnation*.

150. And thus *a* was the *Lambe* *a* Rom. 13  
of God slain, for the sins of all the  
faithfull, from the foundation of the  
world unto its destruction. After  
*b* manie indignities, blows, paines, he  
was nail'd to a *crosse*, and hang'd be-  
twixt two theeves, *c* as the greatest  
malefactor: & so indeed was he, as  
he did then represent thousands of  
sinners, *d* for whose ransom he  
*e* truly and *f* willingly dy'd; *g* of-  
fring to God his paines and death,  
his passions and actions, for redem-  
ption and salvation of his *Elect*, *b* *g* Heb. 9.  
whom he did *sanctifie* through the  
offering of his *Body*, once for all: so  
that they need no other *oblation*,  
for sin, then that, which *Christ* offered  
and *k* cannot be renew'd, because he  
dyes no more: nor other *satis*.

*m* Iob. 35. *factions*, then that he made for them  
*9.* Psal. all other being both *or* impossible  
*130.3.* and *needles*. *aid to me from Iob 35*  
*Micah.6.6.* *151. Christ & our life being dead,*  
*7.* *I Believe*, that his *Body* was *b* *buried*,  
*17.18.* *ried*, to testify the realitie of his  
*1.* Ioh. 14. death, and how *e* our sins were then  
*6.* Col. 3.4. buried with him, which *d* without his  
*b* Ioh. 19. humble passion had cast us downe  
*41.42.* into hell-fire. But as *Christ dy'd*  
*e* Rom. 6. without *e* the least offence to God or  
*4.&c.* man; so the grave *f* could not hold  
*d* Iob. 33. him long, but *g* the third day of his  
*24.* Hof. *Buriall*, *27.* *152. I Believe*, that *the Christ's*  
*13.14.* *glorious smile* was *reunited* to his  
*e* Mat. 27. *Body*; by *b* the power of his *Divi-*  
*24.1* Pet. 3. *nitie*, which never forsook them, but  
*18.* kept them still, one in heaven, & the  
*f* Act. 2. 24. other in earth, in that wonderful and  
*g* I Cor. incomprehensible personall union.  
*13.4.* And this reunion being made of the  
*1.* Mat. 28. two parts of his humanity, *Christ rose*  
*1.&c.* out of his grave, as well to assure me  
*12.10.* of my spirituall and corporall resur-  
*b* Ioh. 2. rection, from sin and death, as to  
*19.* receive the reward of his obedi-  
*e* Luk. 24. ence unto the Law of God, and unto  
*26.* death for me: for, *from on 201*



153. ¶ *Believe*, that *Christ* ha-  
 ving well perform'd his *office*, in the  
 state of his humiliation, in planting,  
 teaching, governing, and redeeming  
 his *Church*, for which hee did *a* Philip. 2  
*humble* himselfe, and become obedi- 8,9  
 ent to the death of the crosse; it  
 pleased the *Father*, to exalt him, ma-  
 nifesting his *Deitie*, through which  
 the whole *Humanitie* was made  
 most free from naturall infirmities,  
 and invelted with such agilitie, im-  
 passibilitie, glorie and felicitie; that  
 & it surmounts the excellence of the *b* Luk 22  
*verie* Angels, having the full measure 69.  
 of perfection both in soule and bo-  
 die, of which they are capable with-  
 out destruction. I *confesse* then,  
 they are as glorious as may be: yet

154. ¶ *Believe*, that glorie is *a* This word *Finis*  
*finis*; and much thrice repeated in  
 inferior to the es- this article, must not  
 sentiall & incom- be understood in  
 municable per- respect of time, but  
 fection: of the of perfection and  
 most glorious extension; for  
*Trinitie*. Albeit *Christ*s human na-  
 therefore *Christ*s ture shall never  
 have an end, though  
 it hath not that In-

finite, omniscience, omnipotence, of which I speak in the 22, 23, 24. Articles.

*person* be as glorious as the *Fathers* and *holie Ghosts*: yet his *Humane* being not capable of that infinite perfection, it can not have that omniscience, omnipotence, Ubiquitie, Majestie and felicitie, which are proper to the *Divinitie*. The knowledge then, power, glorie and joy of *Christ's* soule are finite, although most rare and excellent: and his glorious, immortall and agile bodie is likewise and must be finite, solid, visible and palpable, having his just measure in length, breadth, depth, and being contain'd in that place, which he will fill for the present.

155. *Heaven* being the proper seat of all blessed *a* soules after death, and of such soules and their bodies, *b* at their blest reunion: I Believe first, that *Christ Iesus*, *c* to give me assurance of my future glorification and ascension thither, first in the soul, immediately after my death; then in Soule and Bodie, at the Resurrection, *d* commended at his death his innocent soule to the gracious power of his

*b* Luk 24, 39  
*c* Act 3, 21

*a* Luk 23, 43.  
*a* & 7.  
58. Philip.  
1, 21, 23  
*b* Mat. 25, 46  
*c* Ioh. 14. 2  
1 Cor. 15, 20  
*d* Luk 23, 46

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his Father, who <sup>a</sup> that day receiv'd <sup>e</sup> Luk 23,  
 her into his Paradise, with that of 43  
 the penitent thiefe: Then second-  
 ly, that Christs most glorious soule  
 being reunited to the bodie, he con-  
 tinu'd with his Disciples after his re-  
 surrection, f being seen of them 40. / Act. 1, 3  
 dayes; to teach them more fully  
 things pertaining to Gods Kingdom.  
 Which having done, <sup>e</sup> he did in their  
 presence Ascend triumphantly, and  
 visibly <sup>b</sup> into the heaven of heavens,  
 that highest Orbe, which the great  
 King of Kings hath made, as a fit  
 place, for the full manifestation of  
 the riches of his glorie, the greatnes  
 of his pow'r, the excellencie of his  
 wisdom, and the exces of his bountie.  
 156. And *Iesus* being <sup>a</sup> Ascen-  
 ded thither, by the Almighty pow'r  
 of his Divinitie, I Beleeve, he is  
 there <sup>b</sup> sitting at the right hand of  
 God that is having in his <sup>c</sup> humanitie,  
 glorie, wisdom, pow'r and strength  
 next to Gods, <sup>c</sup> governing heaven,  
 earth & hebbut chiefly ruling & tea-  
 ching his Church, by his <sup>d</sup> omnipre-  
 sent spirit and <sup>e</sup> all-filling Divinitie,  
 by <sup>f</sup> which he is with her, till the end  
 of the world; <sup>g</sup> interceding for her

e Luk 23,  
 43  
 / Act. 1, 3  
 42, 27  
 27  
 5 Act. 1, 3  
 Rev.  
 10. 1. 2  
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and shewing his Father the wounds  
he suffered for her sake: and so by  
his merits and praises sanctifying and  
blessing her, and by his pow'r pro-  
tecting her, from the Devil and his  
members:

41 Cor.

15, 24

6 Mar. 25,

34, &c.

Rom. 2, 5,

&c. Rev.

20, 12

6 Act. 1, 11

& 3, 21.

d Mar. 13,

33.

6 Gen. 1, 1

&c.

f Gen. 2, 7

g Ioh. 5, 28

b 1 Cor.

15, 51, 52

2 Cor. 5,

10.

k Rom. 2,

6, &c.

4 Mar. 16,

16, Rom. 2

9. Rev.

21, 8

b Mar. 9,

43, 44

Rom. 2, 8,

9.

157. For a whole generall over-  
throw and small subjection, and to  
manifest Gods meritt and justice  
towards men: I *Believe*, that the  
Lord Je. (whom the heavens con-  
taine till the end of the world, as he  
is man, although as God he be everlie  
where) shall then *appeare* in Ma-  
jestic and great glorie, and that by  
his Almighty pow'r, which at first  
made things of nothing, and *Ad-*  
*dam's* bodie of the dust, & all the  
dead shall then *rise*, and the living  
be *chang'd*, & all *appeare* before  
the glorious throne of *Christ*; there  
to be *judg'd* & *according* to their  
works; yea manie for their Works:  
for certainly

158. The *reprobate* shall then per-  
ceive, that a their infidelitic and  
wickednes are the *causes* of their e-  
verlasting damnation in *hell*, where  
they shall feelee such desperat and  
perpetual & griefes of the mind, and  
torments

torments of the flesh, as shall make  
them hate & curse God, and see (al-  
though too late) how miserable that  
reasonable Creature is, who willing-  
ly rebels from God, and persists in its  
rebellion.

159. But those blessed persons  
who are by Gods grace beleeved in  
him, & by a few sayers of him, shall  
then be Judged, according to their  
works, yet not rewarded for, or by  
those works, but by the mere merit  
of God in and by Christ their gra-  
cious Judge: who in his just anger  
having sent them and sent the wicked  
into Hell, & with the approba-  
tion and praise of the blessed, shall  
say, Shall I beleeve in his ten-  
der love towards these, & invite and  
convey them with him into Heaven:  
there to enjoy an incomprehensible  
& everlasting, & gratuit and full  
Felicity, in the vision of Christ,  
and the fruition of God, who being  
the beginning and end of all things,  
the first and last, I end this my Be-  
lief and Confession in him:

Beleeching that eternall & Spi-  
rit, by whose most special assistance  
I have both began and finish, and

d unto

c Rev. 20. 5

10. 31

d Rev. 20. 3

9, 11. 12

a Phi. 1. 29

b Rom. 5. 12

c Rev. 20. 12

d Eph. 1. 14

& c. 3 Tim

1. 9. Tit. 3.

5, &c.

e Ioh. 3. 24

24. 21

f Mat. 25,

41, 46

g 1 Cor. 6.

2. 3

a Mat. 25.

34. 46

b 1 Cor. 2. 9

c Mat. 13.

46

d Ep. 2. 8. 9

e Pl. 16. 14

f Iob. 12.

25, 26, 27.

g Ioh. 17,

21, &c.

b Rev. 1. 8

a Pl. 90. 2.

b Ioh. 4. 24

c Paul. 2.

13.

d 1 Thes. 5. *d* into whom therefore I yeeld most  
 18. heartie thanks: to make me *im-*  
 e Heb. 10. mutable in this *Betsefe*, *f* bold in this  
 23. *f* A.C. 4. *Confession*, *g* carefull in the aversion  
 31. Eph. 6. of all sins, & diligent in the practice  
 19. of all Christian vertues, and religious  
 g Psal. 34. duties.  
 14. Isa. 1. Doe so I pray thee, gracious God:  
 16, 17. Yet, if my *Betsefe* is not right in all  
 22. Cor. 1. word: for, *h* who is sufficient for  
 16. these things, for the perfect appre-  
 hension, and full publication of these  
 high mysteries: O Lord, rectifie it.  
 b Luk 17. And if it be not full enough, not suf-  
 5. ficient to Salvation: b Lord, *i* increase  
 it. But if 'tis such, as it must be, and  
 according to the light, thou giv'st me,  
 e Luk 22. I conceive it to be; & pray O *Christ*,  
 32. that my Faith faile not: yet as thou  
 d Heb. 12. art *d* the sole author and finisher of  
 2. it, confirme it by thy grace, and make  
 e Gal. 5. 6. it *e* work by love, towards thee and  
 f Mar. 5. all men, *f* to the glorie of thy Mer-  
 16. cie, in the *Salvation* of thy poore  
 g Lam. 5. servant, and of all those, who *g* by my  
 19. 20. good . counsels and vertuous ex-  
 amples, shall find the true knowledge  
 of thee, and the right means, to love,  
 serve, please and enjoy thee. Amen.

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Manie matters are inclu-  
ded in these, a full Un-  
dex of which, and also  
of all the Errors and  
Heresies, I confute in  
this Booke, might be  
bigger then it.

\*\*\*\*\*

Interpre-

\*\*\*\*\*

# Interpretation of hard words.

**A** Bilitie, ablenes.

Assume, to take.

Aversion, loathing, shunning.

Brevitie, shortnes.

Capacitie, ablenes.

Carnall, fleshlie.

Coexistence, a joint being.

Collection, gathering.

Communicat, to give, impart.

Compendium, abridgement.

Compulsion, force.

Conception, conceit.

Corporall, bodilie.

**D** Decisions, determinations.

Describe, to set forth.

Distract, to tell, suggest.

Diffault hard.

Discussion, inquirie.

Donative, given.

**E** Effusion, shedding.

Engendred, begot.

Externall, outward.

**F**

Facilitie, easines.

Effusion, enjuring.

Gratuitie, gratis, given.

Immutable, unchangeable.

Inbred, naturall.

Infallible, which cannot

erre, nor faile.

Inherent, cleaving.

Incorporall, without bodie.

Indivisible, which cannot

be divided.

Injunctions, commandments.

Internall, inward.

Invested, clothed, invested.

Judicious, grave, wise.

Limit, bound.

Mollitie, to soften.

Morsell, a bit.

Mortall, deathlie.

Mutation, change.

Mutilation, maiming.

**O**

Oeconomique, belonging

to household affaires.

Omnipotent, Almighty.

Omnipre-

Omnipresent; *present in* Purific; *to make pure.*

*all places.*

Omniscient; *knowing al* Reduc'd; *brought to.*  
*things.* Reflection; *repast; nourish-*

P

Palpable; *which can be felt* Reunited; *joined again.*  
Pluralitie; *a being of more*

*then one.*

Politique; *belonging to* Secundarie; *second.*  
*publick affaires.* Subtraction; *withdrawing*

Preceding; *foregoing.* Succinctly; *briefely.*

Prejudice; *harm; losse* Suggest; *to put in mind.*

Prioritie; *a being first* Suppress; *to put down*

Produce; *to send forth* T  
Testific; *to beare witness.*

Prohibit; *to forbid* Veritie; *truth.*

Proportion; *measure or e-* Vnapt; *unfit.*  
*qualitie*

Art. 3. Isaiah is in the margin to prove the incom-  
prehensible Generation of the Son of God.

Art. 43. read thus the last note; g Mat. 4. 10

Art. 44. Put an upon Psal. 19. 1

Art. 47. read fountaine of all our actual transgressions.  
If thou find'st more faults excuse them.

